



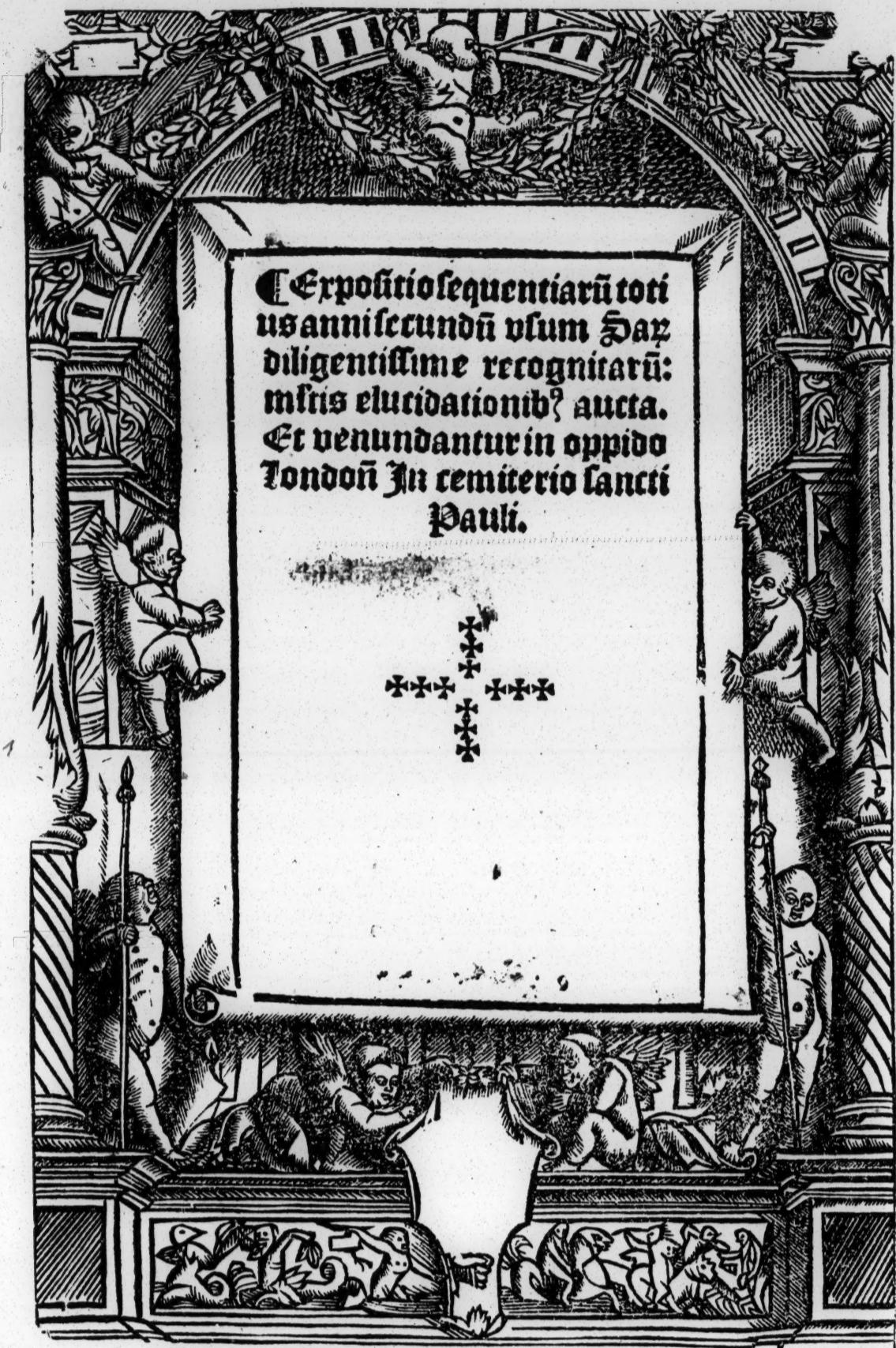
**JO** Curati S<sup>u</sup> dimitam Cas

Hoc. m. H. Stodzys  
Ostilla siue expositio epistolarum & euangeliorum dominicalium necnon de sanctis et eorum conuictis una cum ferialibus tam de toto tempore anni & etiam eorum cum saecorum.



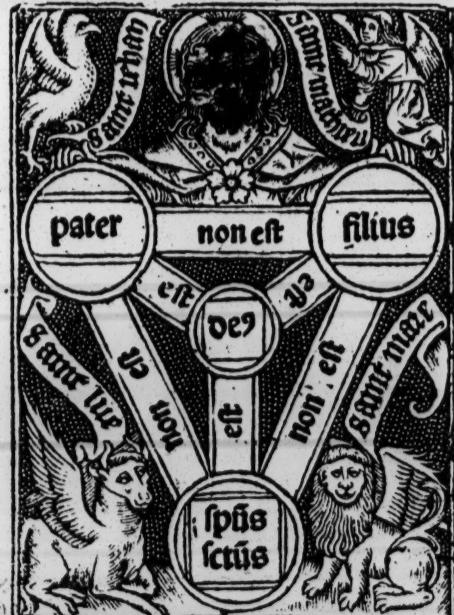
Impressum per egregium Julianum notarium  
Impressorem commemorante extra temple  
barre sub Intersignio sancto  
rum trium regum.

Ostilla siue expositio epistolarum & euangeliorum tam de tempore & de sanctis vñach ferialibus de toto tempore anni necnon eorum quae sunt sancto finit feliciter nouiter impressa Londoni in acahemia Juliani Notarii bibliopole: impensis vero eiusdem moxam suam trahentis iuxta templum barre sub intersignio trium Regum. Anno salutis nre M. LXXXI. die vero. 2. Novembris



Edocti quib⁹ quid impēra turba choi.  
 Synaicas leges sacrorum ex ordine ritus:  
 Marginibus claudit stricta pupilla suis.  
 Ergo eme: & hanc vigili prudens oculo insere mentis:  
 Cernes (crede nichil) qua sit agenda ratis.  
 Et qua concussam repares statione carinam:  
 Subducens tandem lucida in arua poli.

Thomas Augustinus



Gregorius Beda

Cenundatur Londoni apud bibliopolas in cimiterio  
 sancti Pauli: sub intersignio sanctissime ac individue tri  
 nitatis.

# Prouinciale seu Lōsti- tutiones Anglie: cū summarīs / atq; in stis annotationib; politissimis ca- racterib; summaq; accuratio- nem rursum reuise / atq; impresse.



Venales habētur Londoni in cimiterio san-  
cti Pauli: apud Franciscum bryckman.

Clauduntur itaq; constitutiones tam legitime  
legatorum ab latere summi pontificis cum solen-  
ni interpretatione domini Joannis de athon: pre-  
missis summarīs Ascensionis: & prouinciales in  
varīs conciliis per archiepiscopos Cantuarien.  
editæ: necnon et quedam statuta regia ad libera-  
tem ecclesiasticam aut fidem catholicam conduce-  
tia: cum indiciis seu tabulis duplicitibus toti operi  
premissis. Que omnia quātam maxima fieri potuit  
diligentia in unum codicem collecta: et a disertis-  
simo ac iuris vtriusq; peritissimo domino Joha-  
ne Chappuys: recognita et adnotata: compressa  
sunt solertissima accuratio atq; arte Magistri  
Wolfgangi hopili: impensis eiusdem: et pbissimi  
bibliopole Joānis cofluētui: in inclyta Parrhi-  
siorum academia. Ad laudem et gloriam optimi  
maximi domini nostri Iesu christi: eiusq; pientis  
sime matris / et totius celestis curie/ necnon ad cō-  
seruationem libertatis ecclesie anglicane. Et ad  
salutem atq; eruditioñem totius cleri/ omniumq;  
christifidelium inclytissimi anglorum regni. An-  
no domini Millelimo quingentesimo quarto: ad  
idus Septemb̄is.



Co: of Churche of Rosed  
London printid by  
jo: Wolfe

LONDON  
Imprinted for Henry Carre,  
and are to be sold at the signe of  
the Catte and the Fidle, in  
the olde Chaunge.

1589.



*Excusum Londini, apud Reginaldum  
Wolfium, Regiae Maiestatis  
in Latinis typoz  
graphum.*

ANNO DOMINI M.D.LII.



Ludibrium pueris lapides iacentibus, hoc me  
In trinio posuit rustica cura nucem.  
Quæ laceris ramis perstrictoque ardua libro.  
Certatim fundis per latus omne petor.  
Quid sterili posset contingere turpius? cheu,  
Infelix, fructus in mea damna fero.

Liberorum generatio naturalis quidem est Latitia, verum  
pernicioſa, & penitenda: quoties parentum ruine, infamia,  
aut morris sunt in cauila. Quæ admodum nucis fructus in cau-  
ila est, ut arbor de qua productus est, saxis sudibusque petatur,  
camique eius diffingantur.



LUDIBRIVM pueris lapides iacentibus, hoc me  
In trinio posuit rustica cura nucem:  
Quæ laceris ramis, perstrictoque ardua libro.  
Certatim fundis per latus omne petor.  
Quid sterili posset contingere turpius? cheu,  
Infelix, fructus in mea damna fero!



TIME DOMINVM

CEDE A MALO:

ET RE-



EIRENARCHA:  
or of  
*The Office of the*  
Iustices of Peace, in  
two Bookes:

Gathered. 1579. and now  
revised, and firste published, in  
the. 24. yeare of the peace-  
able reigne of our gra-  
tious Queene E L I.

Z A B E T H:

By WILLIAM LAMBARD  
of Lincolnes Inne Gent.

*Ha tibi artes erunt, pacig<sup>j</sup>  
imponere morem.*

A T L O N D O N:  
Imprinted by Ra: Newbery, and  
H. Bynneman, by the ass. of  
Ri. Tot. & Chr. Bar.

ANNO. DOM.  
1581.

Note, that whereas in the returne Quind. Pasce, the number 21 is twice set downe, it is not ment, that there are two one and twentie daies, but that that 21 day, serveth for two severall purposes, viz. for the day of Exceptions, and the Returna breuium also, and so of such others. Note also, that a writ being returnable (in the common pleas) vpon any of the Returne or Essoyne daies aboue mentioned, that the partie ought not to be arrested, vpon the same Essoyne day, the day of Exception, the Returna breuium, or the Apparance day of that returne.

*To the curteous Reader.*

All dayes in banke, in every Termie,

as they fall out, this yeere,

(As plainly as I could contrive)

I offer to thee heere.

Which if to thee in any sort,

may pleasurable bee,

I haue my wish, my purpose was,

onely, to pleasure thee.

Nude gratie.

George Alleyn.

*To the curteous & studious Reader.*

Acceptance of a simple gift,

in kind and friendly wise,

Is matchfull, with the giuing of

a gift, of greater pris.

Each gift, that every man shall giue,

such price and value takes,

As he that shall receave the same,

acceptance thereof makes.

For kind accept makes simalest gifts,

to seeme greatest of all :

B 3.

And

And hard accept, makes greatest gifts  
to seeme but very small.

But good accept, the widdowes mites,  
(a thing of small account)

All offrings that the rich men gaue,  
in value, did surmount.

Heereby, the poore mans sacrifice,  
that was a parched cak.

As pleasing was, as all the steemes  
that sweet incense could make.

Heereby, two handfulls of water,  
to Artaxerxes brought,

As welcome was, as iewels rich,  
that were most finely wrought.

Heereby, poore Conons nauew bootes,  
became a greater gift,

Then was a stately Stallion giuen,  
upon a gainefull drift.

In hope hereof, I boldned was,  
to string my bow anew.

And subiect this my second worke  
vnto thy friendly view..

The good accept whereof shall be,  
the spring-time of my paine :

The sommer of my recompence,  
and haruest of my gaine.

*Pro capite lectoris habent sua facta libelli,  
Pro quoque animo capientis habent sua præmia dona*

H. A.

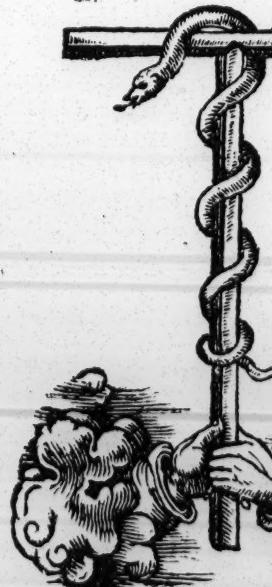
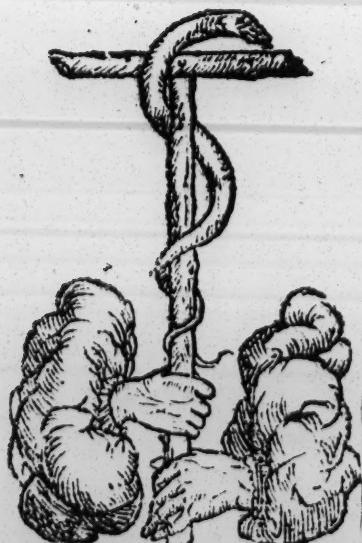
# ELEMENTA LOGICÆ,

In gratiam Studiosæ iuventutis in  
Academia OXONIENSI.

Authore EDOVARD O BRERE-  
WOOD, olim Collegij Aenea-  
nasenſis alumno dig-  
nissimo.



LONDINI,  
Apud IOANNEM BILLIVM.  
1615.



CVM PRIV

P ARIS



IL PASTOR FIDO  
TRAGICOMEDIA  
PASTORALE  
*DI BATTISTA GUARINI.*

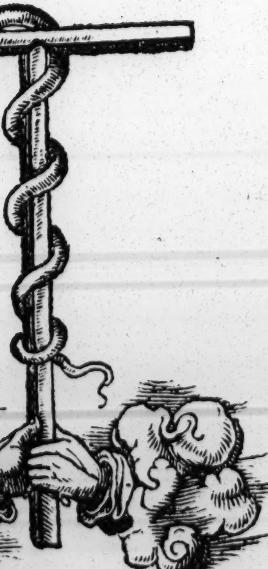
Al Sereniss. D. Carlo Emanuele.  
Duca di Savoia &c, Dedicata.

Nelle Reali Nozze di S. A. con la Sereniss. Infante  
D. Caterina d'Austria.



LONDRA:

Per Giouanni Volfeo, a spese di  
Giacopo Casteluetri, M D X C I.



RIVILEGIO.

ARISSIS

A  
Booke of Engines  
and traps to take Polcats,  
Buzardes, Rattes, Mice and all  
other kindes of Vermine and beasts what-  
socuer, most profitable for all Warri-  
ners, and such as delight in this  
kinde of sport and  
pastime.



L O N D O N

Printed by John Wolfe, and are to be sold  
by Edward White dwelling at the little North  
door of Paules at the signe of the Gunne.

1590.

S. AVGVSTINES  
Manuell, or litle Booke of  
*the Contemplation of Christ, or*  
of Gods woord, whereby the re-  
membrance of the heauenly de-  
fires which is falne a sleepe  
may be quickned vp  
againe.



L O N D O N  
Printed by John VVolfe, for  
the Assinges of Richard  
Day. 1586.

Cum gratia & Priuilegio Regiae  
Maieftatis.

## The Preface.

**F**rasimuch as we be set in the middes  
of snares, we easilly become cold in de-  
sire of heauenly thinges. And therfore  
wee haue neede of continuall defence, that  
when wee bee shunke away, wee may bee  
wakened to run backe agayne to our true  
God the souereign goodnesse. In conside-  
ration wherof, not though rash presumption,  
but for the great loue that I bear to  
my God, I haue vndertaken this woorke  
to his glory, to the intent I might aliate  
haue with me a short and handsom abridg-  
ement of the chosen sayings of the holy  
fathers concerning my God, by the fire of  
the readyng wherof, the loue of him might  
be kindled in me as oft as it waxed cold in  
mee. I slist mee nowe I beseeche thee my  
Lord God, whom I seeke, whom I loue,  
whom I prayke and worshyp both with  
minde and mouth, and with all the power  
that I am able. My minde being vowed  
vnto thee, and inflamed with loue of thee,  
sighing for wāt of thee, gaping after thee,  
and longing only to see thee, hath no plea-  
sure in any thing but to speake of thee, to  
heare of thee, to wāte of thee, to conferre  
of thee, and to bethinke it selfe oftentimes  
of thy glorie, so as the remembraunce of  
thee may be some refreshing to me among  
the

# Right Godly learned discourse vpon the booke of Ester.

Most necessary for this time and age, to instruct all noble men, and such as God hath advanced unto high places about yntences, that God looketh for this as an especiall dutyn at their handes, principally to endeavour themselves to procure the wealth of God his people, and the benefite and good of his church, and withall to teach the seruants of the Lord that are in daunger and misery, with patience and prayer to attend vpon the Lord vntill hee send them deliuerance.

Written in latin by John Brentius a German, and newly turned into English for the comfort of God his chalber, by John Stocke wood Scholemaster of Tunbridge.

Ester. 4. verf. 14.

For if shouldest thy pride at this time, comfort & deliverance shall appere unto the Ierusalem out of an other place, due thou and thy fathers house shall perish: and who knoweth whether thou art come unto the kingdom for such a time?

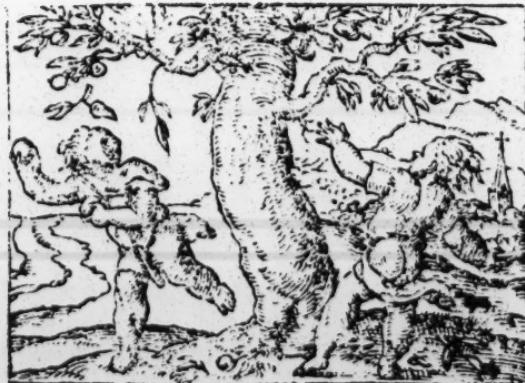
L O N D O N

Imprinted by John Wolfe for John  
Harrison the younger, dwelling at  
the signe of the golden Arke  
in Pater noster row.

tempore  
de regnante  
emperatore  
te regnare  
et coronandum ut volebam

## Habentur.

q. A rebaturus eadem  
iact, et sag. plenaria es  
tingue & dilata. It. om. vel in  
a. multoq. imm. & dilat.  
multoq. q. r. & t. p. & p.  
3. 20. lemn. maker,  
le branc. & ali. fin.,  
merd. & hol. tot. regis. & reg.  
Hannou m. 10. 2. 5. 10. ob.  
al. aff. & al. m. m.  
See. vel. m. m. & m.  
It. om. 10. 10. 10. 10. 10.  
10. 10. 10. 10. 10.  
10. 10. 10. 10. 10.



Imp ainted at  
Doules churc  
at the sygne  
Brasen ſe  
by Reyn  
Wolfe



---

M.D.XII



ed at London in  
hurche yarde,  
gne of the  
Serpent  
eynolde  
olle.

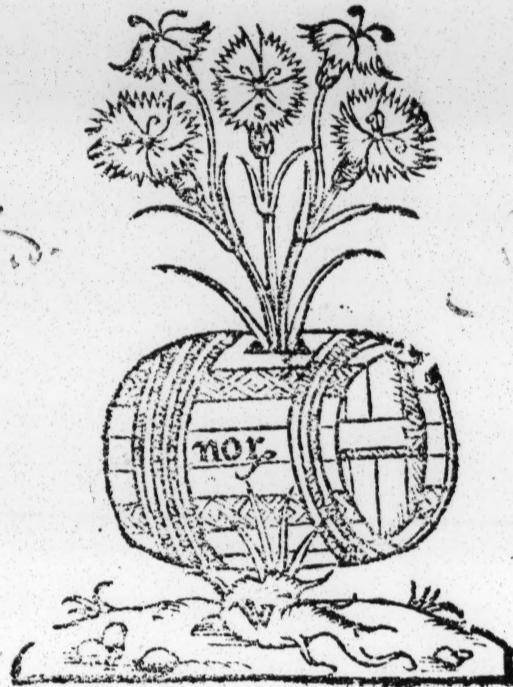


X LVIII.

TRACTATVS  
VS ET MODERATVS  
de vera EXCOMMUNICACIONE, &  
christiano Presbyterio,

Iampridem pacis concilianda causa, Cl. V. Th. Erasti  
D. Medicicentum manuscriptis thesibus oppo-  
sius, & nunc primum, cogente  
necessitate, editus.

THE OODORO BEZA  
*Vezelio auctore.*



LONDINI,  
Impensis Ioan. Norton.  
M. D. XC.

THE  
RVE REPORTE,  
Tragicall Discourse of  
IAN POWEL Mayden, late dwel-  
ling in the olde Baylic in  
LONDON.

(::)



LONDON.  
Imprinted by John Wolfe, for  
Henry Kirham: And are to be  
solde at his shopp at the little  
South doore of Paules.

# DISCOVRSES OF VVARRE AND single Combat,

Translated out of French by  
I. Eliot.



LONDON

Printed by John Wolfe, and are to be solde at his shop  
right ouer against the great South doore of  
Paules. [redacted]

the

11. -y. 1592.

The last letters thereof came on  
the fourth of the same month accor-  
ding to the English com-  
putation.



Imprinted at London by John Wolfe, and are  
to be sold at his shopp, ouer against the South-  
dore of Paules. 1592.

# De Christo gratis iustificante.

Contra Osorianam iustitiam, cæ-  
terosque eiusdem inhærentis iusti-  
tię patronos, Stan. Hosiu. Andrad.  
Canisiu. Vegam, Tiletanu, Lori-  
chium, contra vniuersā denique  
Turbam Tridentinam &  
Iesuiticam.

*Amica & modesta defensio*

*Ioan. Foxij.*



LONDINI,

Excudebat Thomas Purfutius  
impensis Geor. Bybop.

2383e

LINGUÆ LATINÆ  
LIBER DICTIONARI  
Quadripartitus.

A LATINE  
DICTIONARY,  
In FOUR PARTS,

- |                         |                         |
|-------------------------|-------------------------|
| I. An English-Latine.   | III. A Latine-Proper.   |
| II. A Latine-Classical. | IV. A Latine-Barbarous. |

W H E R E I N

The *Latine* and *English* are adjusted, with what care might be, both as to Stock of Words and Proprieties of Speech.

P A R T I C U L A R L Y,

1. In the English-Latine, more Words and Proprieties of our Language, as now spoken, are set down, by several Thousands, than in any other Dictionary yet extant.
2. In the Latine-classick, the *Etymologies*, *Significations*, and *Phrases* are fully and plainly, yet briefly, discoursed; together with the several Kinds and Constructions of the *Verbs*; a thing hitherto not much regarded.
3. In the Latine-proper, the Expressions of *Story*, which were taken mostly out of COOPER, are much amended; and many useful things are now added, which were formerly omitted; with two Mapps, one of ITALY, another of old ROME.
4. In the Latine-barbarous, those words which through Mistake of writing have been corrupted from the *Latine*, or by Ignorance or Boldness of later Authors have crept into the *Latine*, are exposed and expounded.

And in all Four Parts, many things that were utterly impertinent and cumbersome to School-Institution and to the true uses of Learning, are laid aside.

Of all which several performances, together with considerable Additions of new matter by way of Appendage to the main Work, a fuller Account is given in the Prefaces.

Operâ & Studio Adami Littleton, S. T. D. Capellani Palatini.

ΕΡΓΟΝ δ' ΟΤΔΕΝ ΟΝΕΙΔΟΣ. Hesiod.  
Quam quisque novit Artem, in eâ se Exerceat. Cic.

L O N D O N ,

Printed, for T. Basset at the George in Fleet-street, J. Wright at the Crown on Ludgate-Hill, and R. Chiswell at the Rose and Crown in St. Paul's Church-yard. 1684.

**I**mprynted at  
London in Paules church yarde  
at the Sygne of the May-  
dens heed by Thomas  
Petyt. In the yere  
of our Lorde  
God.  
M. D. xliij.

20 (:) 22

CUM PRIVILEGIO ADIM -  
PRIMENDVM SOLVM.



And eche of them helped other  
As welas they myght go  
Then the lady gate her awaie  
They saw her never after that day  
She went wandryng to and fro  
Also sy; Galayne in his party  
On fote he went ful weryly  
Cyl he to the courte came home  
All this aduenture he shewed the kyng  
That with thosse. iiii. knyghtes he had fightynge  
And eche after other alone  
After that tyme they never met more  
Ful glad were these partyes therfore  
So was there made the ende  
I pray god gyue vs al good rest  
And thosse that haue harde this lytle geste  
And in hys heuen for to be dwellyng  
And that we al bpon domes day  
Come to the blysse that lasteth aye  
Wher we may here the aungels syng

**C**Imprynted at london in Paule  
churche yarde at the sygne of  
the maydens heed by  
Thomas Petyt

she hath caused to day moch shame parthe  
it is pyte she hath her syght  
þyȝ knighthsayd syȝ gawayne haue good day  
for on fote I haue a long way  
in horse were me wondre dere  
somtyme good horses I haue good wone  
but now on fote nedes must I gone  
God in haste amende my chere  
þyȝ gawayne was armed passyng heyp  
In fote myht he not endure truelyc  
his knyfes he toke in honde  
is armoure good he cut hym fro  
hles on fote myght he not go  
thus with care was he bonde  
[Leue we now syȝ Gawayne in wo  
nd speake we moze of syȝ Brandles tho  
When he with his syster met  
sayd sye on the harlot stronge  
it is pyte that thou lyuest so longe  
þryper harde I wyl set  
id bete the both backe and syde  
nd then wolde he not abyde  
ut to his fader strepte he went  
hen he axed hym how he fared  
e sayd son for the haue I cared  
wende that thou haddest ben shent  
brandles syd I haue bet my syster  
nd the knyght I made hym swerz  
hat when we mete agayne  
þand I wyl togyder syght  
þyl we haue spend ed eche our myghe  
nd that one of vs be slayne  
þo home they went al togyder

# MASTER BROUGHTONS LETTERS,

*Especially his last Pamphlet to and against  
the Lord Archbishop of Canterbury, about  
Sheol and Hades, for the descent into Hell,  
answered in their kind.*

PSALM. 85.  
*I said unto the fooles, Deal not so madly.*

*Quicquid amas, cupias non placuisse nimis. Martial.*



London  
Printed for John Wolfe.

1599.

Musike of Fiue partes  
Made vpon the common tunes vsed  
in singing of the Psalmes.  
By John Cosyn.

LONDON  
Imprinted by John Wolfe. 1585.

The Courtier  
of Count Baldeßar  
Castilio, deuided into foure  
Bookes.

Verie necessarie and profitable for  
young Gentlemen and Gentlewo-  
men abiding in Court, Pallace, or  
Place, done into English by  
Thomas Hobby.



LONDON  
Printed by John Wolfe,  
1588.

Thomas Sackeuyll in commendation  
of the worke  
To the Reader.

These roiall kinges, that reare vp to the skye  
Their pallace tops, & deck the all with gold:  
With rare & curious workes they feede the eye:  
And shew what riches here great Princes hold.  
A rarer worke and richer far in worth.  
Castilios hand presenteth here to thee.  
No proude, ne golden Court doth he set forth,  
But what in Court a Courtier ought to be.  
The prince he raiseth huge and mightie walles,  
Castilio frames a wight of noble fame:  
The king with gorgeous Tissue clads his halles,  
The Count with golden vertue deckes the same,  
Whose passing skill, lo Hobbies pen displaies  
To Britaine folke, a worke of worthy praise.

P A R T  
OF THE HARMONY  
OF KING DAVID'S  
H A R P.

Conteining the first XXI. Psalms of King David.

Briefly & learnedly expounded by the Reverend D. Victorinus Strigelius Professor of Divinitie in the Vniverſitie of Lypſia in Germanie.

Newly translated into English by Rich. Robinson.

Briete contentes of these 21. Psalms:

Of Doctrine. <i>Psal. 1. &amp; 14.</i>	Of Propheſies. <i>Psal. 2. 8. 16. 19. 21.</i>	Of Conſolation. <i>Pſal. 4. &amp; 12.</i>
Of Thankeſgeuing. <i>Pſal. 9. &amp; 18.</i>	Of Prayer. <i>Pſal. 3. 5. 6. 7. 10. 11. 13. 17. 20.</i>	Of Obedience. <i>Pſal. 35.</i>

Zachar. 12.

I will power vpon the house of Dauid, my Spirite of Grace & of Prayer.



L O N D O N .

Imprinted by John Wolfe.

1582.

THE PILGRIMAGE  
OF PRINCES,

Newly published, by Lodowicke  
*Lloid Esquier, one of her Maiesties  
Sergeants at Armes.*



IMPRINTED AT LON-  
DON, BY JOHN WOLFE.  
1586.

DE  
FVRTIVIS  
LITERARVM NOTIS

VVLGO.

DE  
ZIFERIS  
LIBRI IIII.

IOAN. BAPTISTA PORTA

NEAPOLITANO AVTORE.



CVM PRIVILEGIO  
LONDINI,

Apud Iohannem Wolphium. 1591.

# THE CONTRE-LEAGUE

and ansvvere to certaine letters sent to the Maisters of Rennes, by one of the League who termeth himselfe Lord of the valley of Mayenne, Gentleman of the late Duke of Guizes traines.

ters sent to the Maisters of Rennes, by one of the League who termeth himselfe Lord of the valley of Mayenne, Gentleman of the late Duke of Guizes traines.

Faithfully translated into English by

E.H.

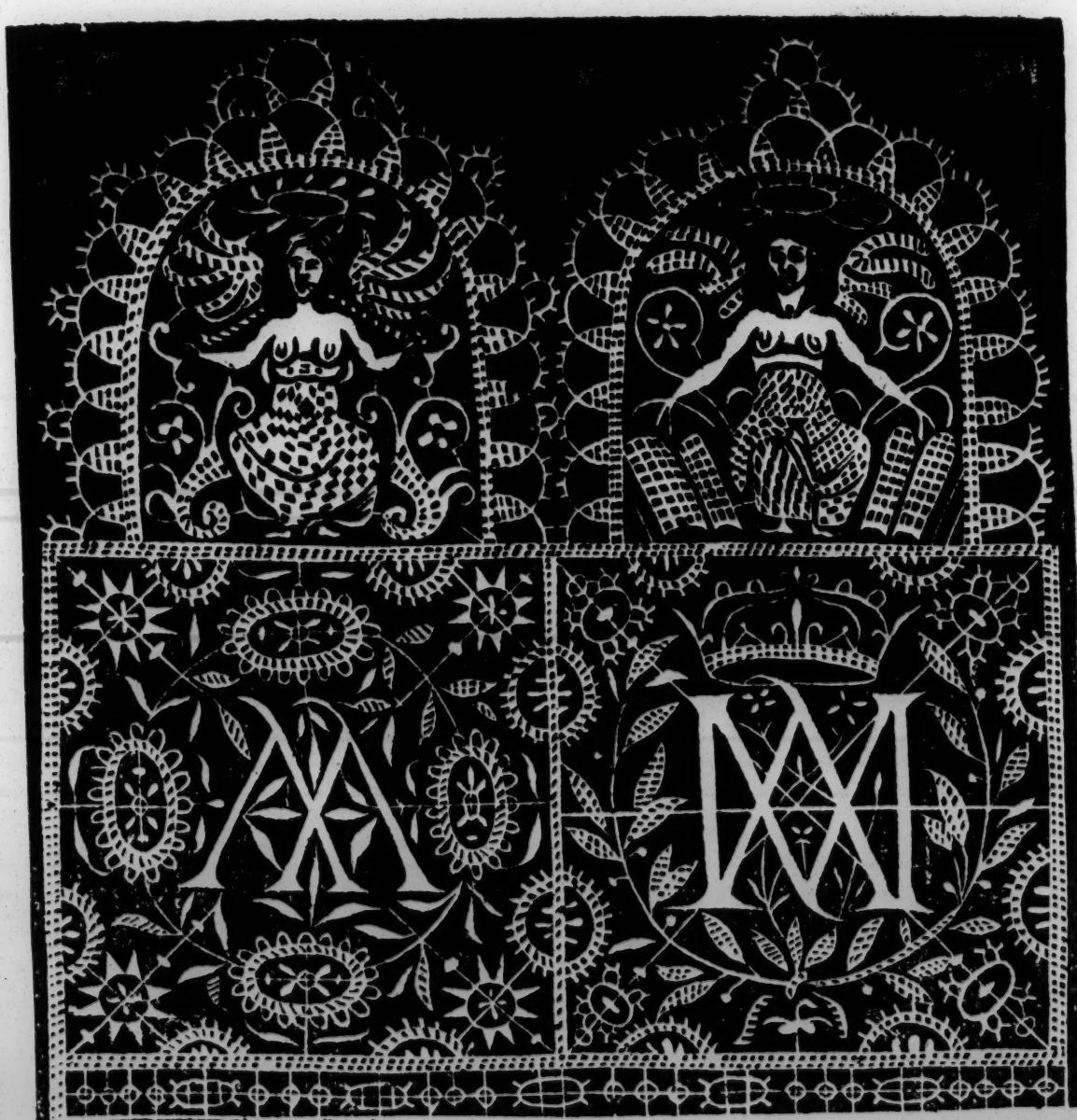


LONDON

Printed by John Wolfe,

1589.

French cut-workes edged.





# New and Singular Patternes & workes of Linnen.

Wherein are represented unto vs  
the seauen Planets, and many  
other Figures seruing for Pat-  
ternes to make diuers sortes of  
Lace.

Newly inuented for the profitte & con-  
tentment of Ladies, Gentlwomen  
& others, that aie desirous of thiſ  
Arte.

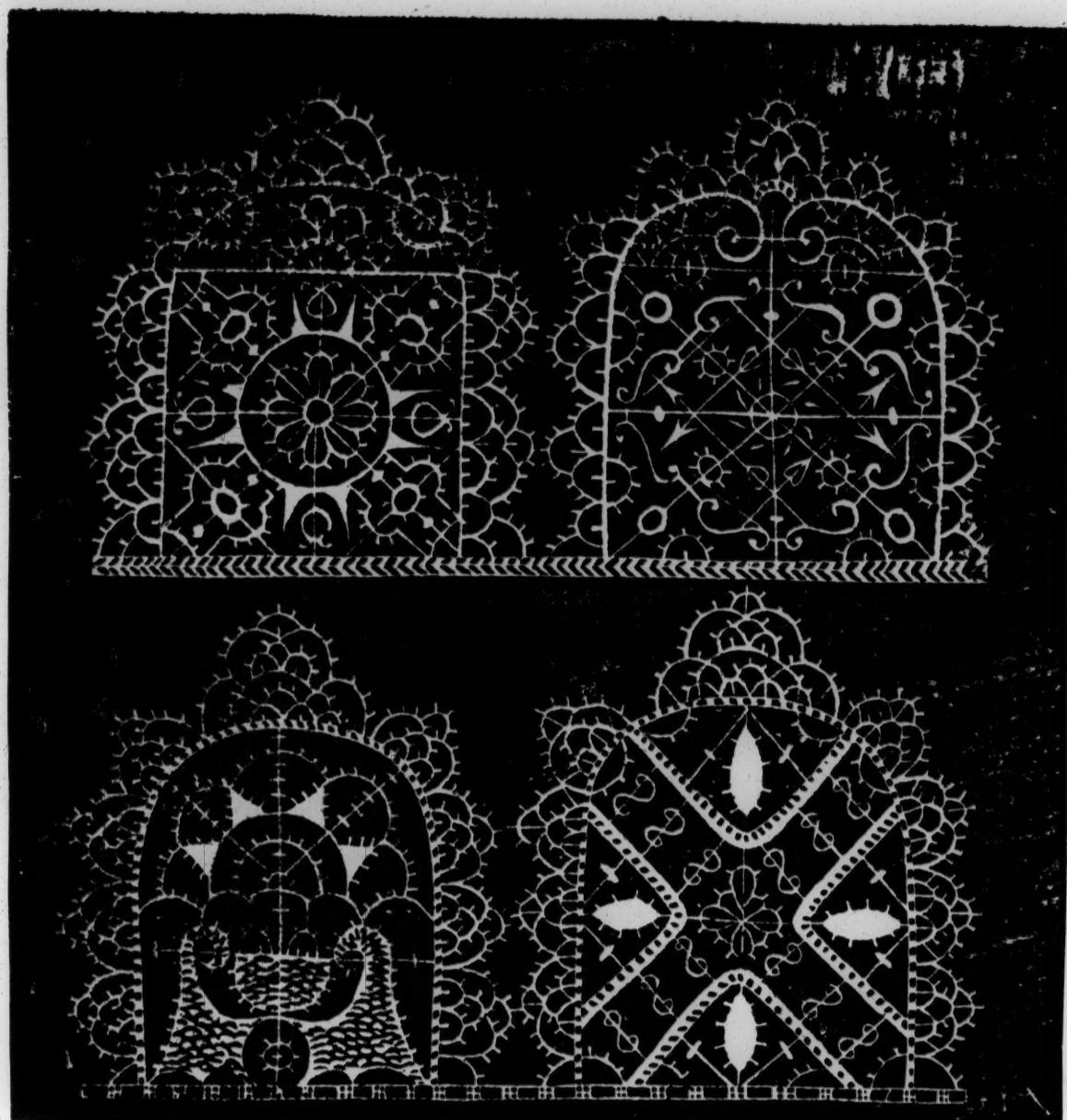


L O N D O N

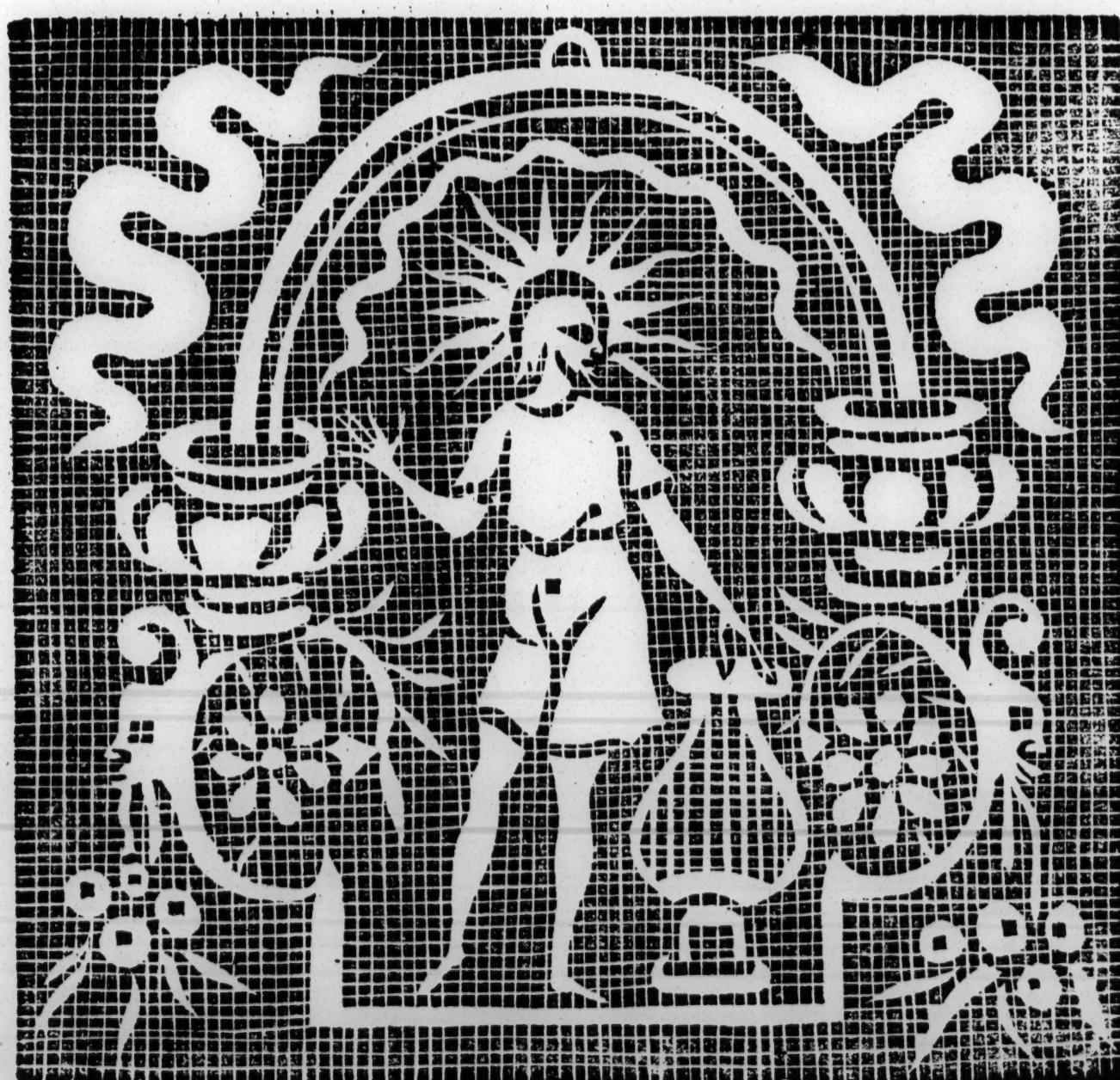
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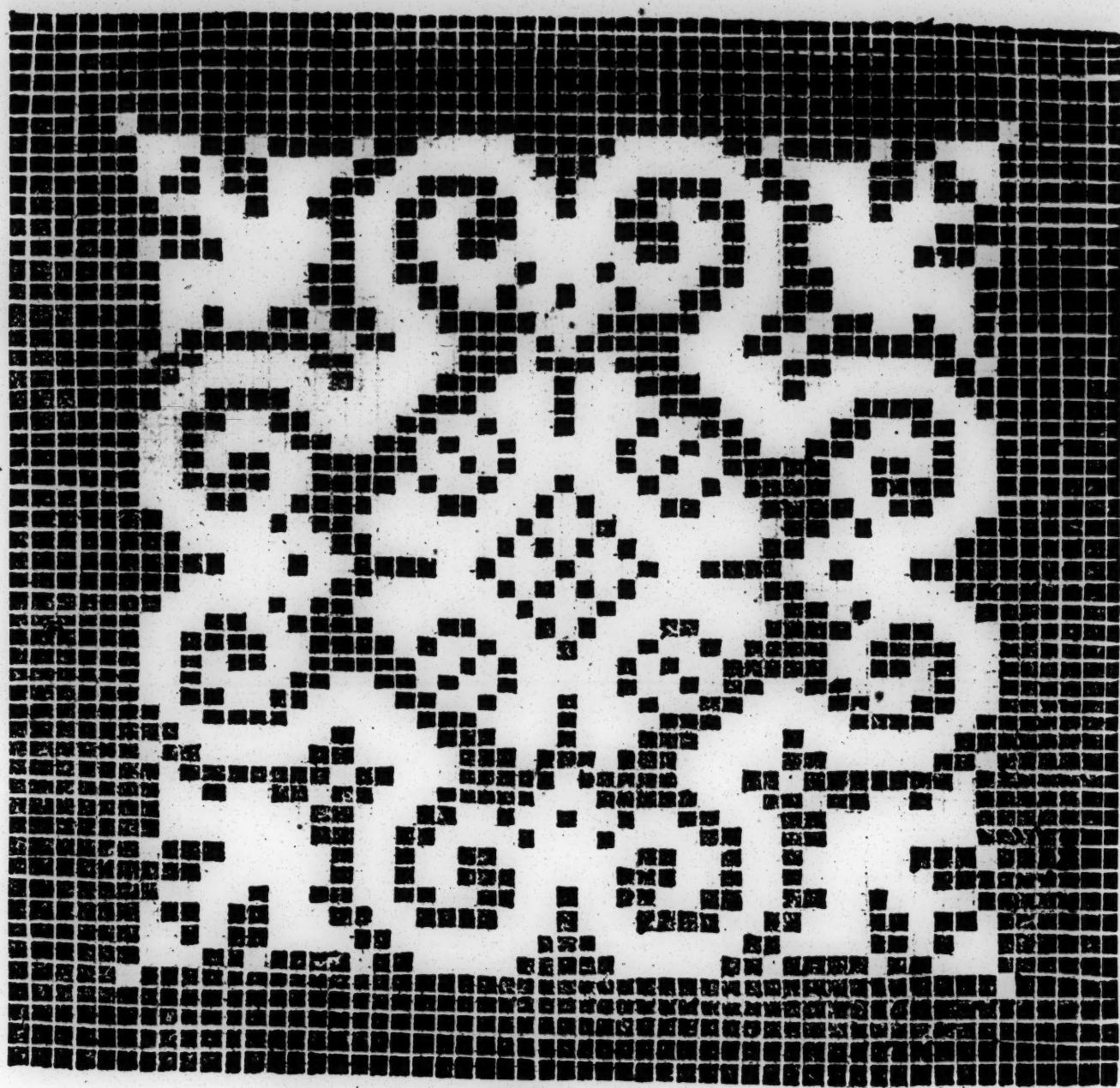


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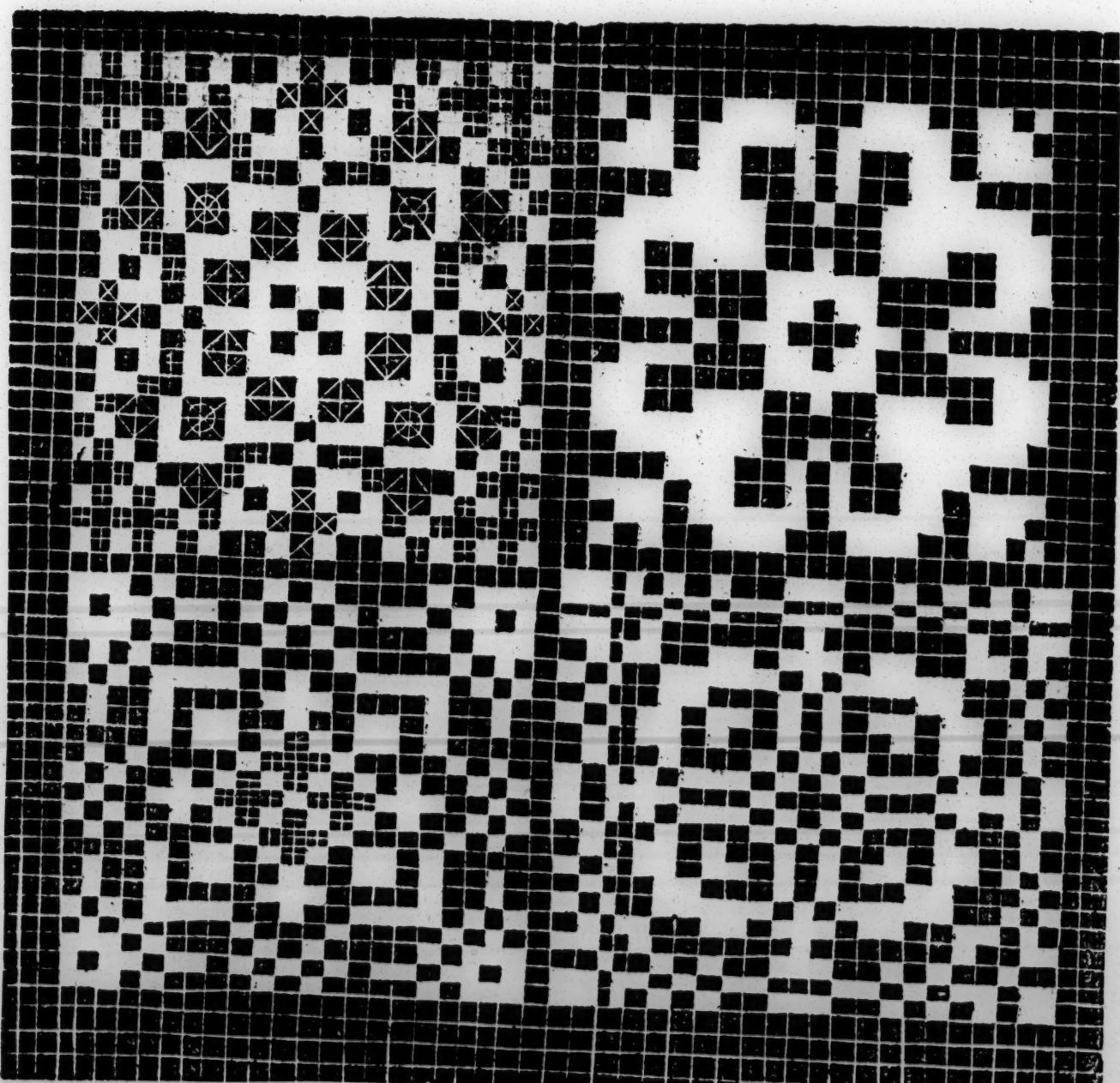
Single cut-works.

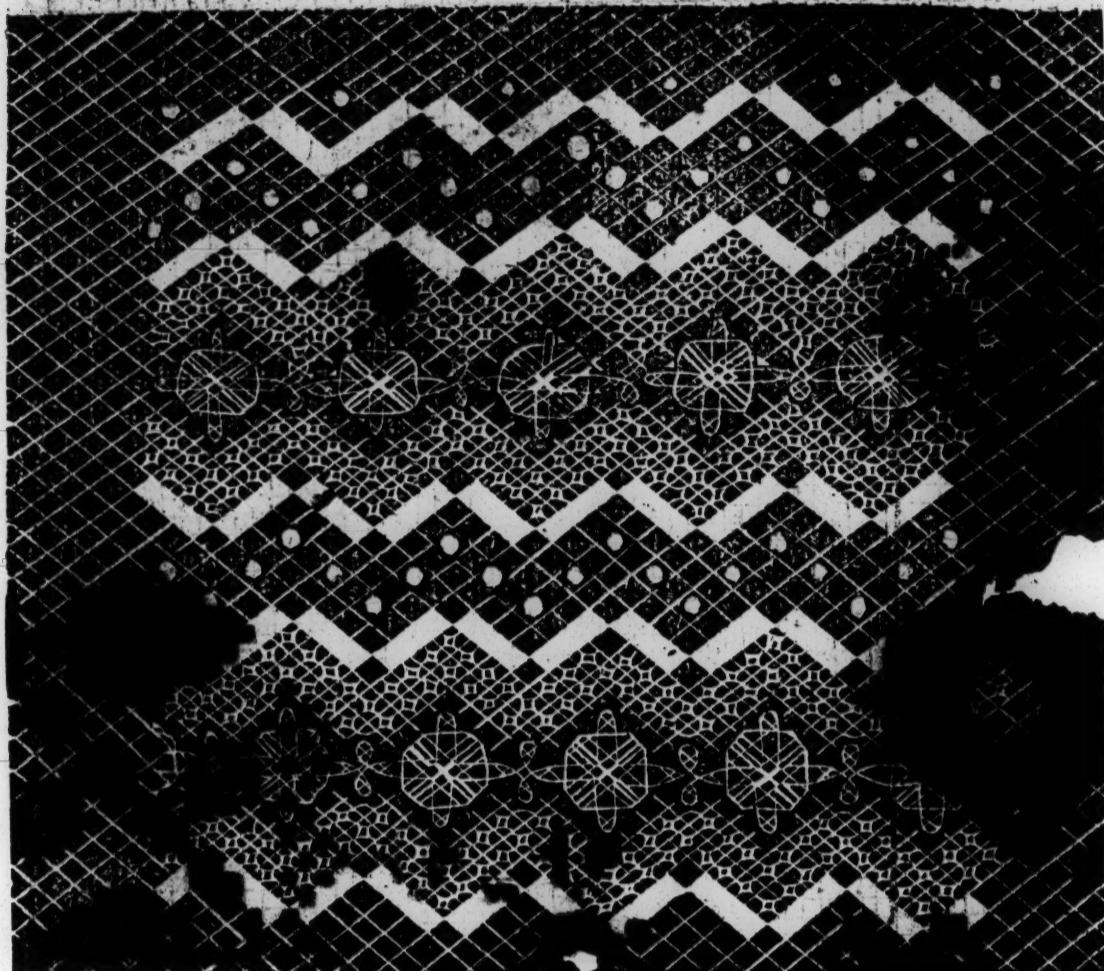
49



Single and double cut-works.

50





ORTHO-EPIA GALLICA.

# ELIOTS FR VITS for the French:

*Enterlaced vwith a double nevv Inuention, vvhich teacheth to speake truely, speedily and volubly the French-tongue.*

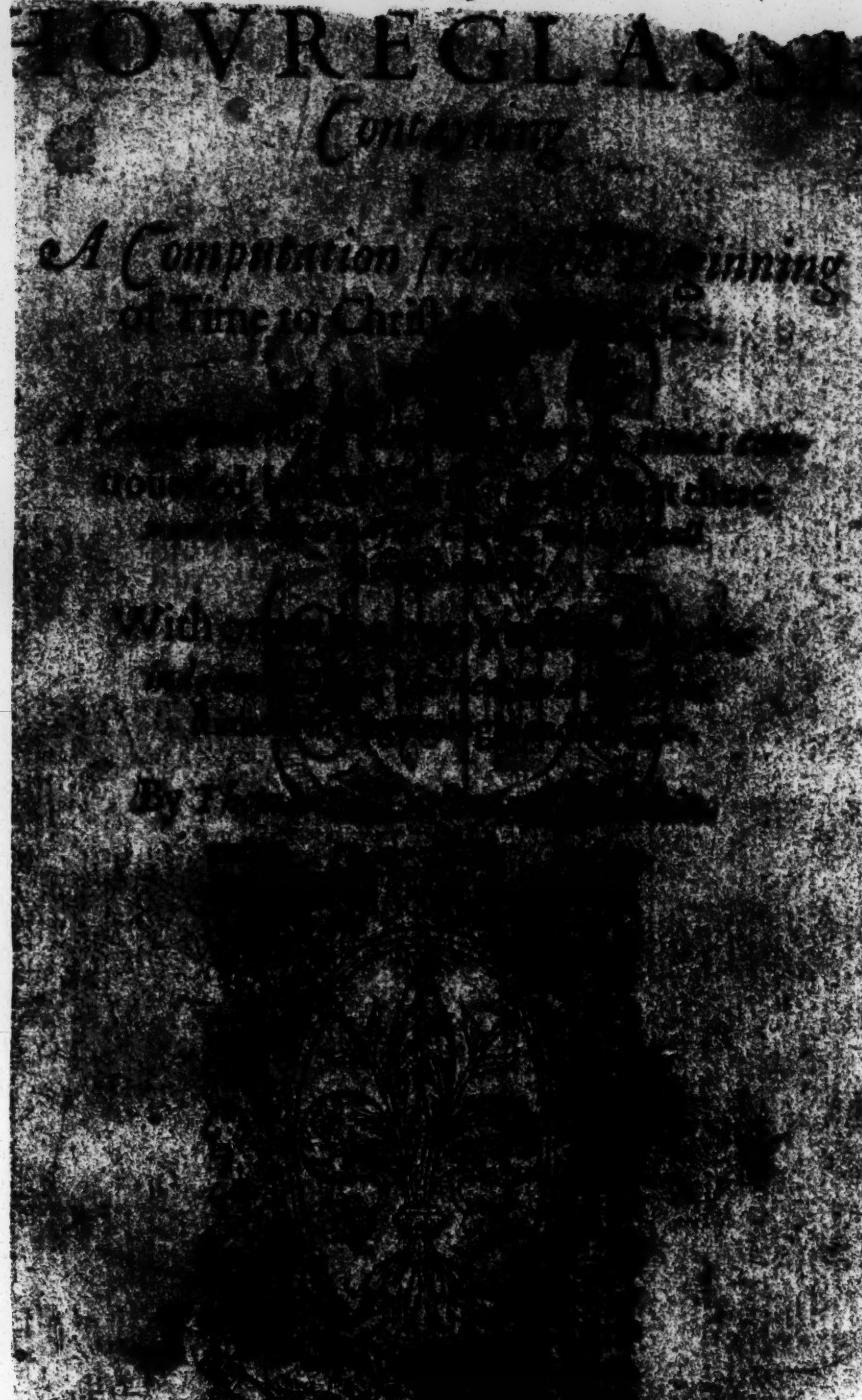
Pend for the practise, pleasure, and profit of all English Gentlemen, who will endeavour by their owne paine, studie, and dilligence, to attaine the naturall Accent, the true Pronounciation, the swift and glib Grace of this Noble, Famous, and Courtly Language.

*Naturâ & Arte.*



LONDON,  
Printed by John VVolfe.

1593.



LONDON  
Printed by John Wolfe. 1597.  
**O F. T H E F R A V D V.**  
lent practises of JOHN DARREL  
Bachelor of Artes, in his proceedings  
CONCERNING  
THE PRETENDED POSSESSION  
and dispossession of William Somers at Nottingham:  
of Thomas Darling, the boy of Burton at Caldwall:  
and of Katherine Wright at Mansfield, & Whit-  
tington: and of his dealings with one Mary Couper  
at Nottingham, detecting in some sort the  
deceitfull trade in these latter  
dayes of casting out  
Deuils.

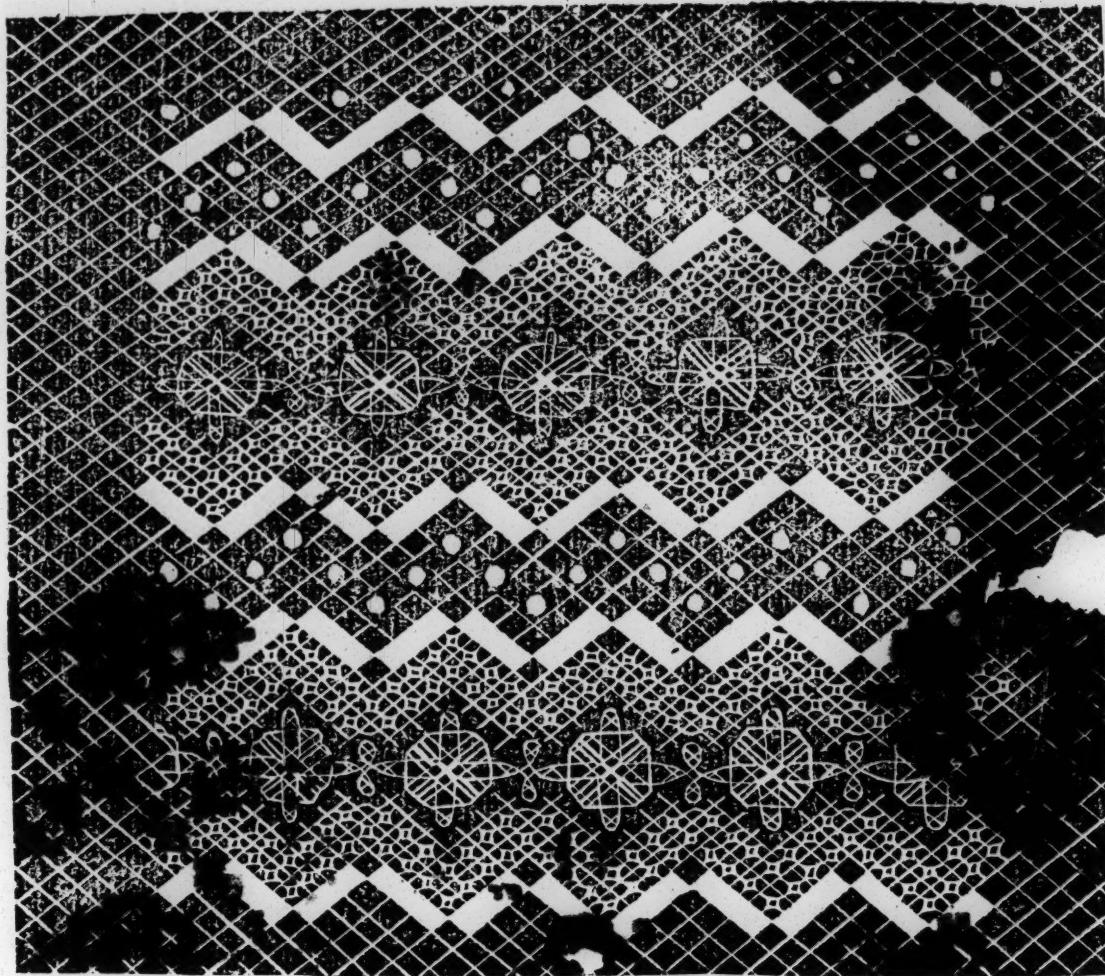
*We may not do euill that good may come of it. Rom. 3.*

Dum per mendacium tenditur ut doceatur fides, id demum agitur, ut nulli  
habenda fides, Aug. ad Consentium. Cap. 4.



1599  
LONDON

Imprinted by John Wolfe.



ORTHO-EPIA GALICA.

# ELIOTS FRVITS

for the French:

*Enterlaced vwith a double nevv Inuention, vwhich tea-  
cheth to speake truely, speedily and volubly  
the French-tongue.*

Pend for the practise, pleasure, and profit of all  
English Gentlemen, who will endeuour by their owne  
paine, studie, and dilligence, to attaine the naturall Accent,  
the true Pronunciation, the swift and glib Grace of  
this Noble, Famous, and Courtly  
Language.

Natura &amp; Arte.



LONDON,  
Printed by John VVolfe.

1593.

# HØVREGLASSE

Contayning,

I

A Computation from the Beginning  
of Time to Christ by X. Articles.

II

A Confirmation of the same for the times con-  
trouersed before Christ: as also that there  
wanteth a year after Christ, in the usual  
Computation.

With other matters, offered to the  
judgement of the learned, and use of the  
studious in Chronologic and Historic.

By Thomas Prie Doctor of Divinitie.



LONDON,

Printed by John Wolfe. 1597.

OF THE FRAUDU-

lent practises of JOHN DARREL

Bachelor of Artes, in his proceedings

CONCERNING

THE PRETENDED POSSESSION

and dispossession of William Somers at Nottingham:

of Thomas Darling, the boy of Burton at Caldwall:

and of Katherine Wright at Mansfield, & Whit-

ongt: and of his dealing with one Mary Cooper

at Nottingham, detecting in some for the

deceitful trade in these latter

daies of casting out

Debilis.

We may not do euil that good may come of it. Rom. 3

Qui per mendacium tenditur et doceatur fides, id denum agitur, etiam  
habenda fides. Aug. ad Consentum. Cap. 4



99  
LONDON

Imprinted by John Wolfe.

THE  
Present State of the  
Affaires betwixt the Emperor and  
King of BOHEMIA, and their  
Confederates, as it hath beeene very  
Truely related, by certaine Letters  
*Sent by Persons of extraor-  
dinary qualitie, &c.*

Together  
With the Occurrents lately hap-  
pened in the Armies of Generall VEERE,  
the Princes of the VNION,  
and SPINOLA.

*Translated out of the French, and  
High Dutch Copies.*



Printed, 1620.



Imprinted at London by John Wolfe, and are to be sold at  
his shop in Popes-head Alley, neare to  
the Exchaunge. 1599.

A  
*DETECTION OF*  
Ed. Glouers hereticall confection,  
lately contriued and proffered to the  
Church of England, under the name of  
A Present Preseruatiue.

*VVherein*  
With the laying open of his impudent slan-  
der against our whole Ministrie, the Reader  
shal find a new built nest of old hatcht heresies  
discouered, (and by the grace of God)  
ouerthrowne: together with an ad-  
monition to the followers of  
Glouer and Browne.

By Steph. Bredwell, Student in  
Phisicke.

Seene and allowed.

1. Io. 4. 1.

Dearly beloved, beleue not euerie spirite, but  
trise the spirites whether they are of God: for  
manie false Prophetes are gone out into the  
world.

L O N D O N

Printed by John Wolfe, and are to  
sold by Edward White, dwelling at the signe  
of the Gunne at the little North doore of Paules.

THE KINGS MED-  
CINE FOR THIS PRE-  
sent yeere 1604. prescribed by the  
whole colledge of the spirituall phy-  
sitions, made after the copy of the corpo-  
rall kings medicine, which was vsed  
in the city the former yeere.

GIVEN,  
As a NEWYEERS-GIFT, to the honora-  
ble city of LONDON, to be taken in this  
yeere for the soule, as the other  
was for the bodie.

HER EVNTO are intermixed,  
First, the wonders of the former yeer, his triumphs,  
two funeralls, two coronations, two preachers.

Secondlie, LONDONS and ENGLANDS  
newyeers-gift, to offer vp vnto the Lord for his new-  
years-gift, containing King DAVIDS Sacrificing  
after the ceasing of the pestilence, necessarie to  
teach vs the duty of our deliuerance. The whole cok-  
ked out of the first book of Chr.ch.21.

Made and vritten by JAMES GODSKALL, prea-  
cher of the vvorde.

John. 5.14.  
Behold, thou art made whole: sinne no more, least  
aworse thing come unto thee.

At London printed for Edward White, at the  
little Northdoore of Saint Pauls Church,  
at the signe of the gunne.

THE  
good hufvvifes  
Iewell.

*VVherein is to be found most excel-  
lent and rare Deuises for conceites in  
Cookery, found out by the prac-  
tise of Thomas Dawson.*

Wherevnto is adioyned sundry approued  
receits for many soueraine oyles, and  
the way to distill many precious  
waters, with diuers approued  
medicines for many  
diseases.

*Also certain approued points of husbandry, very  
necessary for all Husbandmen to know.*

Newly set foorth with additions. 1596.

Imprinted at London for Edward White,  
dwelling at the little North doore of  
Paules at the signe of the Gun.

Angliae  
Frantiae & Hyberniae Serenissima Regina

Et in terris Ecclesiæ Angliae & Hyberniae  
(Deo proxime) Caput supremum, fideique Christi  
tiana et Evangelicæ Defensatrix Invicta,

Vinat Regnet & Sicutate Deuina Amos Plethyselah Amen.  
Vincat.

Ami Nobis Deo annente felix Auspicio  
Ex 6+ Psal. Vers. 12  
O Deus benedictas Ami Corona presentis,  
Adipem ut Kubika nobis instillent tua.

Genes. 22 vers. 14 Exo 17 vers. 18 Judic. 6 vers. 24  
Ego Jehona Jiruth, Ieo: Nissi, Ieho: qf Shallum  
O God proinde, Oure banner bee, O god bee our tranquillity

Ad Mæcenatem Gratian.

1 2 3 4 5 6 7  
Actipe Dona Dei, Gratus, Bonis, etc Gubernat  
Iama Februa Star April Maj June qf Julis  
Cimeta, Fouens Augens, Distribuens qf Eitem  
Augus Septem Octo November Decimberqf

Anno xpi Salvatoris mæ 1889 Iama Tri  
Stribendo Profitiam Profinendo Scribam.

Yme R Robinson

# THE NEVV MAN

OR,  
A SVPLICATION FROM AN  
vnknowne Person, a Roman Catholike vnto  
I A M E S., *the Monarch of Great Brittaine, and*  
from him to the Emperour, Kings, and Prin-  
ces of the Christian World.

*Touching*

The causes and reasons that will argue a necessity  
*of a Generall Councell to be forthwith assembled a-*  
gainst him that now usurps the papall Chaire  
vnder the name of *Paul the fifth.*

Wherein are discouered more of the secret Iniqui-  
ties of that Chaire and Court, then hitherto their friends  
feared, or their very aduersaries did suspect.

Translated into English by *William Crashaw*, Batchelour in Di-  
uinity, according to the Latine Copy sent from  
*Rome into England.*



L O N D O N,

Printed by *Bernard Alsop*, for *George Norton*, and are  
to bee sold in *Distaffe-lane*, at the signe of  
the *Dolbhin*. 1622.

will - pānsonby at y Bishoppes Head in yewles Churchyard  
Robert Allot at y<sup>t</sup> Baa  
Math: Lownes at y Bishoppes Head : Huyn: Lownes : Catham George  
Rich: Lownes in y Engale at y wight Lion  
Hon: Soile at y<sup>d</sup> Cigges Head  
Sam: Liss - - -  
Cris: King At at y<sup>t</sup> Holdy Sam  
Aubrey: B Garbrand at y Windmill  
Hgn: Whalley at y<sup>d</sup> Swad Eagle  
James Bonldor: at y<sup>t</sup> Mart Gould  
Huyn: Mofley at y<sup>d</sup> Prints Arms  
Jo. - Grismond  
Fran: Gunstable  
Cho - Alkronie at y Ground Dragon:  
Jo - Crook at y<sup>t</sup> Slop:  
And - Crooke  
Edmo: Garthwaite  
Rich - Whitaker:  
will - Shards at y<sup>d</sup> Pinge in y new Routs  
Cho - piepoint at y<sup>t</sup> Sunne  
Sam: Goli brand at y<sup>t</sup> Ball & Sargent  
Math: Ekins at y<sup>t</sup> Gun  
Math: Button at y<sup>t</sup> redd Bull ne<sup>t</sup> St Anthonys Gate  
Gaf: - Emory at y<sup>t</sup> Eagle & Child ne<sup>t</sup> Watkin Street  
John Banflef at y<sup>t</sup> Gold Cup ne<sup>t</sup> St Anthonys Gate  
Rich: Chralde at y<sup>t</sup> Rose Kyde's H. C. yards  
Cho - Poter:  
Rich - Moon at y<sup>t</sup> 3 Standards  
Hodder at y<sup>t</sup> 3 folt Cup in y new building  
Burton at y<sup>t</sup> White Lion.  
Hodges & Maib: at y<sup>t</sup> Grayhound: Wob: & Grantham  
Williams at y<sup>t</sup> Crown  
Routhwell at y<sup>t</sup> Sunne & fountain  
Boftwithe at y<sup>t</sup> Kings Head

W<sup>t</sup> Names of y<sup>e</sup> severall Bookfoller & printer whane  
they londre signes.

Honyng J. in Rown: in whitemore & forthe & in postern after Rown.  
Chro—Chand  
Nathia—flaf brooke—  
Lutias—Harrison  
John—Harrison at y<sup>e</sup> London Antor in postern after Rown  
Bona: syffon at y<sup>e</sup> Calbot in post. Rown  
Rogier Daniell in London Counter  
Chro—Man & John at y<sup>e</sup> Calbot in y<sup>e</sup> Row  
Chro—Gubbin at y<sup>e</sup> signe of y<sup>e</sup> griffin in post Row  
Edmond Mutton at y<sup>e</sup> signe of y<sup>e</sup> Hunts man in post Row  
Will—Cinne at y<sup>e</sup> flowerd lust & at y<sup>e</sup> Rose & Crown in y<sup>e</sup> Cheape st  
Honyng—Goffson at y<sup>e</sup> Sunn in post R.  
John—Grafmond at y<sup>e</sup> Sunn in y<sup>e</sup> Sunn & Lanyard  
Charles Groves—  
Rich—Roughson:   
Moths—Whalery   
Robert—white hinch in warwick Counter  
Nicholas—Okes bouch in floufitt & Lanyard  
Potter—Shante at y<sup>e</sup> front and Broad stitts Hill  
John—Wm d<sup>r</sup> at y<sup>e</sup> Bro<sup>s</sup> & keys on pauls wharfe & Adling Hill  
Honyng—Cawet at y<sup>e</sup> Cat & ffolde in y<sup>e</sup> old Cheaping  
Rowland Hall in Sutton & Lanyard  
Blundon: and jo: pat<sup>r</sup> my d<sup>r</sup> bishopp<sup>r</sup> book: in ludgate & Rother

Richard—Broadwiche Reliush in pauls Churchyard.

val—Snick

Raynd walfe at y<sup>e</sup> Bragoun Sorgdent: Doctor:

John—ffayrfet at y<sup>e</sup> signe of y<sup>e</sup> Black baye or erfense: Ed: Blund<sup>r</sup> will Baird

will—wolby at y<sup>e</sup> White Swan: Bawbow & fether

Anthony Kitson: at y<sup>e</sup> signe of y<sup>e</sup> Sunn

Lutias—Harrison at y<sup>e</sup> Chand—walter Bawbow:

Rich—Jugge at y<sup>e</sup> fende:

Abra—vocle at y<sup>e</sup> Lamb: knight

Chro—nott at y<sup>e</sup> Madam Roset

jo—poxin at y<sup>e</sup> Hengell

will—Afsley at y<sup>e</sup> Cigons Head

will—Sak<sup>r</sup> at y<sup>e</sup> Holley Goffe at y<sup>e</sup> grayhounds

Sam—Mathew: a y<sup>e</sup> full head Barlow:



A PLAINE  
**DISCOVERIE OF**  
THE WHOLE REVELATION OF  
**SAIN T IOHN: SET DOWN IN TWO**  
Treatises: The one searching and proving  
*the true interpretation thereof: The other*  
applying the same Paraphrastically  
*and Historically to the text.*  
**SET FORTH BY JOHN NAPEIR**  
*L. of MARCHISTOVN younger.*

WHEREVNTO ARE ANNEXED CERTAINE *Oracles of SIBYLLA, agreeing with the Revelation and other places of Scripture.*

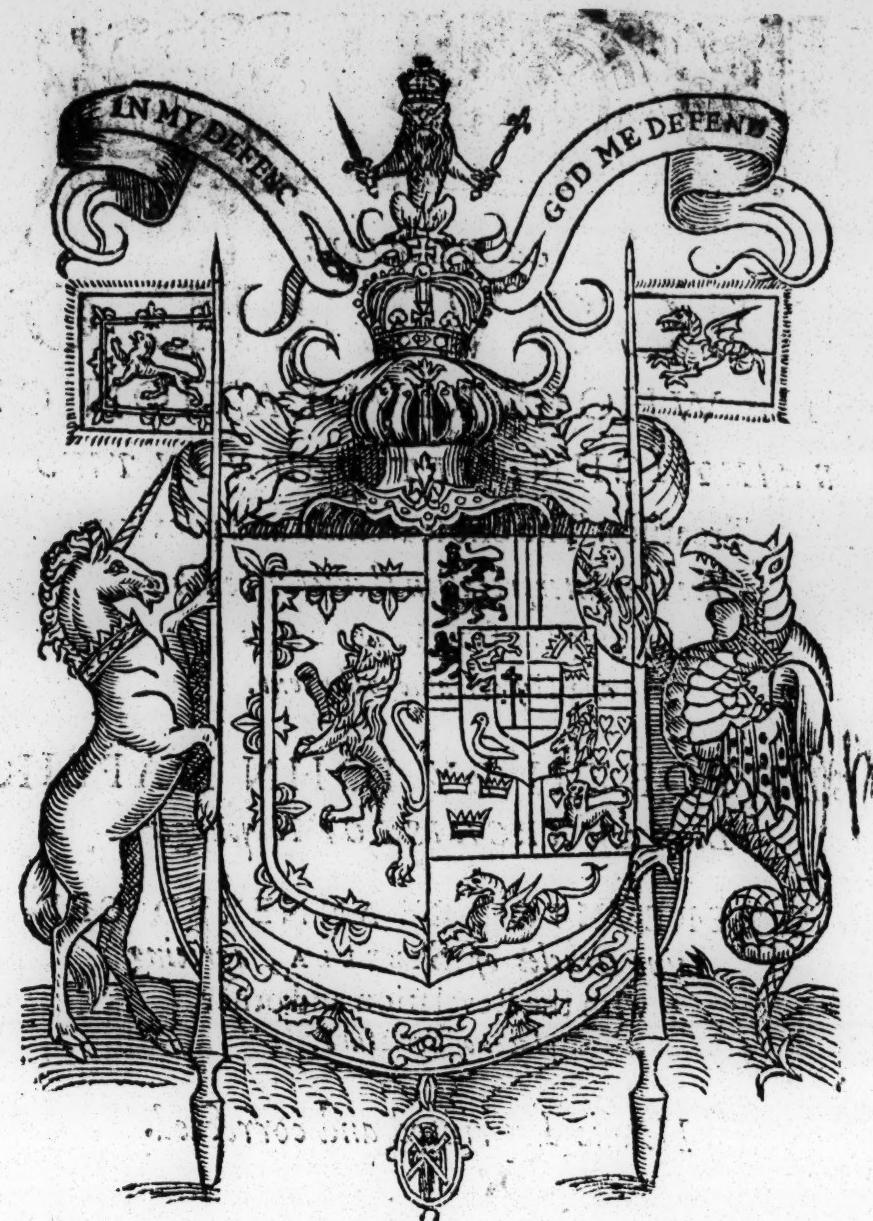
Newlie Imprinted and corrected.

N — S



PRINTED FOR JOHN NORTON DWELLING IN PAULES CHURCH-YARDE, NEARE VNTO  
PAULES SCHOOLE.

1594.



INVAIN ARE AL EARTHIE CONIVNCIONS, VNLES  
WE BE HEIRES TOGETHER, AND OF ONE BODIE, AND  
FELLOVVE PARTAKERS OF THE PROMISES OF GOD IN  
CHRIST, BY THE EVANGELL.

# A TRIAL OF THE ROMISH CLER- GIES TITLE TO THE CHVRCH:

*By way of answer to a Popish Pamphlet  
written by one A.D. and entituled*

*A Treatise of Faith, wherein is briefly and plainly shewed  
a direct way, by which euery man may resolute and settle  
his mind in all doubts, questions and conrouersies, con-  
cerning matters of Faith.*

By ANTONIE WOTTON.

In the end you haue three Tables: one of the texts of Scripture  
expounded or alledged in this booke: another of the Testi-  
monies of ancient and later Writers, with a Chro-  
nologic of the times in which they liued: a  
third of the chiefe matters contained  
in the Treatise and Answer.

A.D.

Esai. 30. *Hac est via, ambulate in ea.*  
This is the way, walke in it.

A.W.

2.Timi. 3.15. *The holy Scriptures are able to make thee wise to  
saluation.*



LONDON,

Printed for Elizabeth Burby Widow, and are to be sold  
at the signe of the Swan in Pauls Churchyard.

1608.

BIBLIOTHECA  
BIBLIOPOLIS



A  
PLAINE AND  
FAMILIAR EXPO-  
*sition of the Ninth and Tenth  
Chapters of the Proverbs  
of SALOMON.*

---

MATTHEV 13.35.

*I will open my mouth in Parables, and will utter the things which  
haue been kept secret from the foundation of the world.*

---



AT LONDON  
Imprinted by Humsfrey Lownes, for Thomas Man,  
dwelling in Pater-noster-Rowe, at the signe of the  
Talbot. 1606.

To the Right Honorable  
Sir *Orlando Bridgman* Knight and Baronet, Lord  
Keeper of the Great Seal of ENGLAND;  
Sir *John Kelynge* Knight, Lord Chief Justice of His  
MAJESTIES Court of Kings-Bench;  
And Sir *John Vaughan* Knight, Lord Chief Justice  
of His MAJESTIES Court of Common-Pleas.

MY LORDS,



It is certainly my Bounden Duty to offer,  
and submit these my Timorous and Bashful  
Endeavours to Your great Judgments;  
so it is my Interest to implore the Benig-  
nity of Your Auspicious Patronage of  
them. For the Publishing these Papers, I had Two  
Motives: The First and Principal, To Erect a small  
Monument of that vast Respect and Deference, which I  
have for Your Lordships, who are not only the Oracles  
of our Law, and Grand Exemplars of Justice; but  
the Glory and Ornament of that Ho-  
nor able Society, whereof (however un-  
worthy) I boast my self a Member, and  
which at present justly claims the Pre-  
minence above the rest, by producing more  
Persons, Dignified with the Judiciary Scarlet Robe,  
than the other Three; and filling up, by due Merit,  
the most eminent Seats of Judicature in the Nation.  
The other, to gratifie an Ambitious Inclination of my own,

Bridgeman Lord-Keeper,  
Kelynge Ch. J. K's-Bench,  
Vaughan of Common-Pleas,  
Judge Twisden,  
Sir William Wyld,  
Sir William Merton,  
Judge Tyrrel,  
Baron Littleton.

## The Epistle Dedicatory.

of leaving behind me somewhat (how inconsiderable soever) that may, in some measure, excuse me to Posterity, from having been a Truant and Useless Member of that Learned and Active Body. If Your Honors shall allow me, to have fulfill'd my Duty in the one, and obtained my Design in the other, I have the desired Effect of my Labors: Nor bath my greatest Ambition any thing higher to aim at, than that I may, with Your Lordship's Permission, subscribe my self,

My Lords,

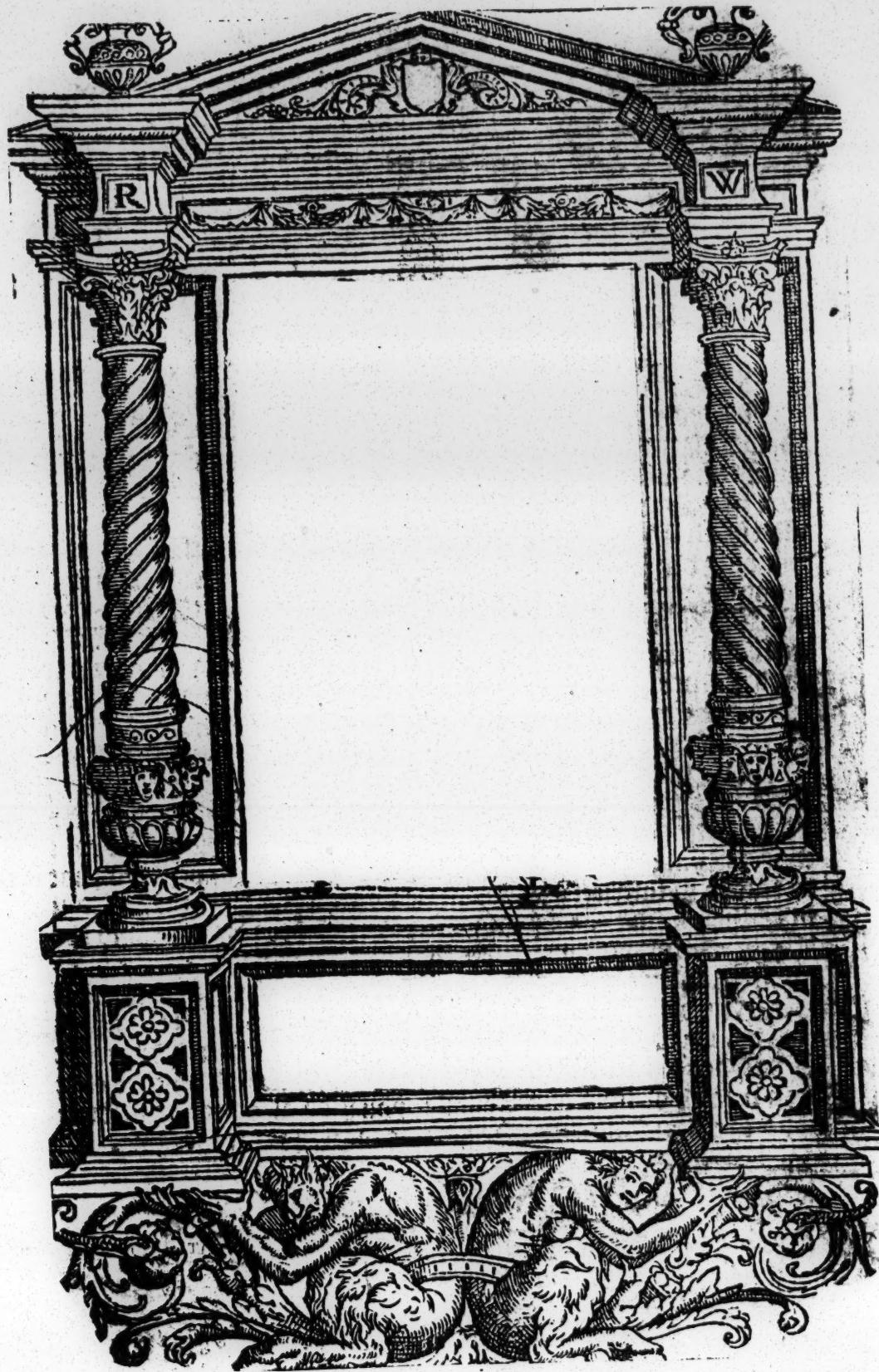
Inner-Temple,  
20 June,  
1670.

Your most humble

and obedient Servant,

THO. BLOUNT.

Preface.





The Historie of ~  
Twelue Cæsars Emperors  
of Rome.

Written in Latine By,  
C. Suetonius Tranquillus  
and newly translated into English  
By Philemon Holland  
Doctor in Phisick

Together with a marginall Glosse and  
other briue Anotations therupon.

Printed at London for  
Mathew Lownes 1606.





Imprinted at London by H. L. for Mathew Lownes,  
and are to be sold at his Shoppe in Paules  
Church yard, at the signe of the  
Bishoppes head. 1608.

# FIVE BOOKES, O PHILOSOPHIC ALL COMFORT, FVLL Of Christian consolation, writ- ten a 1000. yeeres since.

By *Anitius, Manlius, Torquatus, Seuerinus,*  
*Boetivs; a Christian Consul*  
*of ROME.*

Newly Translated out of Latine; together  
with Marginall Notes, explaining the  
obscurest places.



LONDON  
Printed by John Windet, for MATHew  
Lownes. 1609.

## TITHES Examined and pro- ued to be due to the Clergie by a diuine right.

The Contents heereof is set downe in the Page next  
following.

Written by GEORGE CARLETON.

The second Edition revised by  
the Author.



AT LONDON:  
Printed by Humphrey Lownes, for Clement Knight,  
dwelling in Paules Church-yard at the  
signe of the Holy Lambe. 1611.

# Reuerendissimis in Chri- STO PATRIBVS, AC DO- minis, D. Archiepiscopis, Cantuariensi,

& Eboracensi, alijsq; reuerendis patribus, Episcopis  
Ecclesiae Anglicanæ, vigilantissimis, fide-  
liissimisq; pastoribus.



VVM MENTE TOTA IN Deut.6.b.7.  
hanc curam incumberem, omnemq; adeo & 11.c.19. &c  
operam in primis adhibendam esse existia 31.b.12.  
mem, ut pietatis doctrina, quanta fieri Psal.132.b.12.  
potest sinceritate, pueris, qui sunt Rei Mar.10.b.13.  
pub. quasi seminaria, tradatur, ne uel Luc.18.d.15.  
teneri ipsorum animi prauis opinionibus  
imbuantur, uel ab ijs, quæ recta sunt, di-  
scendis eorum mentes obscuritate nimia auertantur, aut retarden-  
tur: pro ea qua patriam iuuentutem benivolentia presequor, sta-  
tui omni ope atque opera mihi enitendum esse, ut illius pia studia  
promouerem, & Christianæ religionis summam ratione atq; com-  
pendio ad puerilem captum non incommodo, dilucide atque ex-  
plicatè proponerem. In quo Catechismo (sic enim nostri uocant)  
non putauit minutis interrogatiunculis, breuibusq; responsis, quasi  
punctis quibusdam, quod proposui, efficiendum esse: neque satis es-  
se, nudis tantum assertionibus, asseverationibusq; uniuersa breui-  
ter simpliciterq; affirmare: nisi causas etiam aliquas, rationesq;  
rerum afferrem, atque subijcerem. Et quò maior fides atque au- M.at.12.a.3.5.  
thoritas rebus adiungeretur, testimonia Diuina ex sacris literis in & 19.a.4. &c  
marginе libri passim notaui, quibus sibi quisque, uel alijs, cùm hæ- 21.b.16.d.42.  
rent, satisfacere possit. In hoc etiam Catechismo curam & dili- & 22.c.31.  
gentiam adhibui, ut incorrupta Latini sermonis integritas, quoad Ioh.5.f.39. &c  
Act.17.c.11.

A.ij.

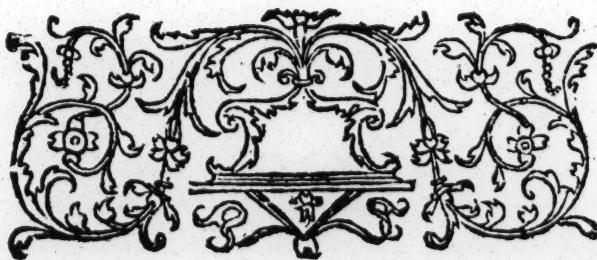
eius

eius fieri posset, ubiq; seruaretur: ut Latinitatem pariter atq; pie-  
tate uno éodem labore pueri nostri addiscere possent. In paucis tan-  
tum quibusdam, uel singulis, uel continuatis atque coniunctis uer-  
bis, quæ nostra sunt propria, & Christianæ religioni peculiaria,  
tametsi Ciceronis, & proxima illi etate Latinis hominibus inandis-  
ta, syncretæ nostræ potius pietatis, quam emendate loquutionis ra-  
tionem habendum esse existimauit: itaque in contextu quidem ora-  
tionis ea non mutauit. Verum ne qui Latinè & pure loqui volunt,  
quicquam uel hac in parte desiderarent, ubi à communi more uer-  
borum Latinorum discessum fuerit, & quibus ea uocabulis, atque  
loquendi formis posse explicari putem, in fine libri commonstrauit.  
Quod autem orationis genere fuso, atque proflaente potius, quam  
exili atque ieiuno utor in hoc Catechismo, doctissimorum ex uete-  
ribus iudicium, consiliumq; in eo summa sequutus: qui quum libertas  
tem quidem orationis etate, styloq; facile depasci posse putent,  
siccitatem eius puerilibus ingenij, non minus quam teneris plantis  
soli sterilitatem, noxiā esse arbitrantur. Quam etiam ob causam  
leuissimos uerborum, sententiarumq; flosculos undique decerpitos,  
maxime ex Ciceronis hortulus, transtuli atque inserui in hunc Ca-  
techismum, illis tanquam stellis quibusdam orationem notans atque  
illuminans. Nam ut de tota religione pure & emendate, ita de quis-  
busdam etiam capitibus copiose splendideq; putauit dicendum esse:  
ut permagni res momenti atque ponderis, uerborū, sententiarumq;  
floribus confperse, puerilibus sensibus blandientes, & quasi odorū  
suavitates afflantes, illorum animos illaberentur iucundius, faci-  
lius perciperentur, ac semel memorij pestoribusq; iuuentutis insi-  
dentes, herentesq; penitus, & quasi infixæ perpetuo retinerentur,  
atque custodirentur. Non defuturos ergo arbitrō, qui lenitatem  
& equabilitatem orationis alicubi requirent, & desiderabunt: ut  
quibus unus orationis sonus, idemque perpetuo stylus placebit.  
Quod si querentur etiam libellum, dum ea que paucis cognosci  
possent, pluribus sunt uerbis amplificata, iustum modum magni-  
tudinemq; excessisse: cogitent omnia pueris quam apertissimè pla-  
nissimèque esse explicanda: qui quum in scholis tam multos annos  
sedere

sedere soliti sint, ferè ut Latinè tantum loqui disserent, id eos  
consequi ex pietatis Christianæ libris ne inuident, quod ex Poë-  
tarum profanis, fictisq; & interdum impijs, atque impuris fabulis  
doceri antea solebant. sed & ipsis breuitatis amatoribus statui  
morem gerere, eundemque hunc Catechismum edere exiguo li-  
bello, quam potest fieri breuissimè, ita arctatum, ut arctius ferè  
astrungi non poterit, in quo magna paruis, longa brevibus, lata an-  
gustis, multa paucis permutata reperient: ut quibus hic liber, ut  
productione longior, non placbit, libellus ille, ut cōtractione bre-  
uior, non displiceat. Verum cum in Catechismis ferè omnibus ea  
Christianæ religionis capita explicitur, que Symbolo Apostoloru-  
rum, Decalogo, & Oratione Dominica continentur, non est in illis,  
ut sanè nec esse possit, usque adeò magna in tradendi ratione ua-  
rietas. Quid enim piè & utiliter de præcipuis nostræ religionis  
capitibus excogitari potest, quod ab aliquibus, ac sèpè quidem à  
multis illorum, qui eadem antea tractarunt, dictum iam non fuerit?  
Et qui Decalogum, Symbolum Apostolorū, & Orationem Domini-  
nicam interpretandam sumserit, eundem, quem in ipsis rebus inue-  
nerit ordinem, nisi perturbare permisceretq; omnia uelit, necessario  
sequi oportet. Alij quidē primo loco de Lege, secundo de Fide tra-  
ctarunt: alijs ne similes per oxania uiderentur, cōtrarium in his or-  
dinem, quod sanè pertenue discrimen est, sunt seqauti. Nā de Ora-  
tione & Sacramentis post legem atq; fidem omnes ferè tractarunt.  
Alium ergò ordinem instituere, qui non sit iam ab aliquo preoccu-  
patus, nemo certè, nisi omnem omnino ordinē uelit inuertere, ullo  
modo potest. Hæc mihi hoc loco putauit esse commemoranda, quod  
existinem non defuturos, qui & eadem me, & eodem etiam ordine  
multa, quæ sunt ab alijs quibusdam antea prescripta, tradiisse in  
hoc Catechismo, conquerentur. In quo sanè iniurijs & quis omnibus  
uideri possunt, quum quod immutari recte non queat, non esse mu-  
tatum causabuntur. Hunc Catechismum Reuerendiss. patres, uiri  
omni doctrina, & uirtute ornatiissimi, qui summum dignitatis graz-  
dum in Ecclesia Anglicana tenentes, sacris præstis, & rebus præ-  
sidetis Ecclesiasticis, uestro iudicio permitto: quem si amplissimi

ordinis uestrī autoritate comprobatum , iuuentus nostra in manū  
sumserit, summo id Reipub. Christiane commodo fū  
turum esse, in spēm maximam, & quemad-  
modum confido, certissimam,  
uerissimamq; adducemur.

Restri studiosissimus, obseruantissimusq;  
A. N.



QVINTVS.

MVSICA SACRA:  
TO  
Sixe Voices.

*Composed in the Italian  
Tongue,*

*By GIOVANNI CROCE.*

Newly Englished.



AT LONDON,  
Printed by H.L. for MATHEW  
LOWNES.

1611.

71

# THE SHEPHEARDS CALENDAR:

*CONTAINING  
TVVELVE ÆGLOGVES, PRO-  
PORTIONABLE TO THE TWELVE  
MONETHS.*

*ENTITVLED,  
To the Noble and vertuous Gentleman, most  
worthy of all titles, both of learning and chi-  
ualrie, Master Philip Sidney.*



AT LONDON,  
Printed by H. L. for Mathew Lownes, and are to  
be sold at the signe of the Bishops head in  
Paules Church-yard. 1611.



## TO HIS BOOKE.

Goe, little Booke: thy selfe present,  
As child whose parent is unkent,  
To him that is the president  
Of noblenesse and chiualrie:  
And if that Enuy barke at thee,  
As sure it will, for succour flee  
Under the shadow of his wing.  
And, asked who thee forth did bring,  
As hepheards swaine say did thee sing,  
All as his straying flocke he fedde;  
And when his honor bath thee redde,  
Craue pardon for thy hardy-head.

But if that any aske thy name,  
Say thou wert base begot with blame:  
For why thereof thou takest shame.  
And when thou art past ieopardie,  
Come tell me what was said of mee,  
And I will send more after thee.

Immerito.

L. ANNÆI  
SENÉCÆ  
CORDVBENSIS.  
TRAGOEDIA.

MAIORE, QVAM ANTEHAC,  
cura & diligentia recognitæ, &  
emendatrices redditæ.



LONDINI,  
Excudebat R. R. Impensis:  
Thomæ Man, & Thomæ  
Gubbin. 1589.

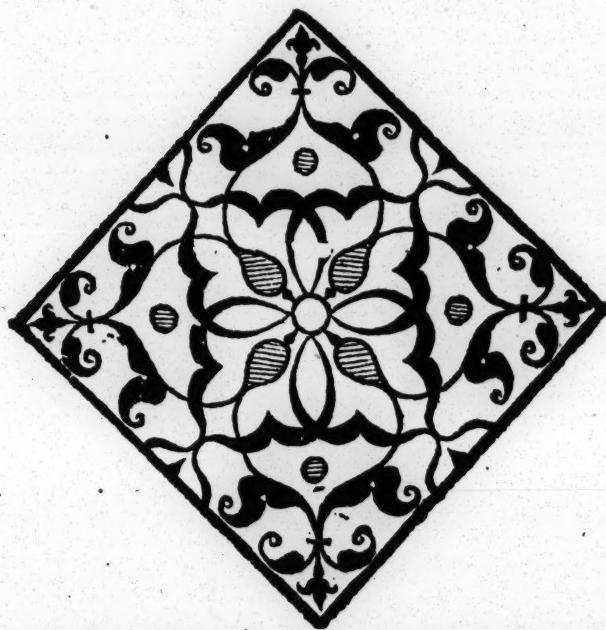


## DAPHNAIDA.

AN ELEGIE VPON THE  
DEATH OF THE NOBLE AND  
vertuous *Douglas Howard*, daughter and heire of *Henrie*  
*Lord Howard, Viscount Byndon, and wife of*  
*Arthur Gorges, Esquire.*  
(\*\*\*)

*Dedicated*  
TO THE RIGHT HONOVRABLE THE LADY  
*Helena, Marquesse of North-hampton.*

By *Edmunde Spenser.*



AT LONDON  
Printed by *H. L.* for *Mathew Lownes.*

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# FOVRE HYMNES,

MADE  
By *Edmunde Spenser.*



AT LONDON  
Printed by H. L. for Mathew Lownes.

1611.

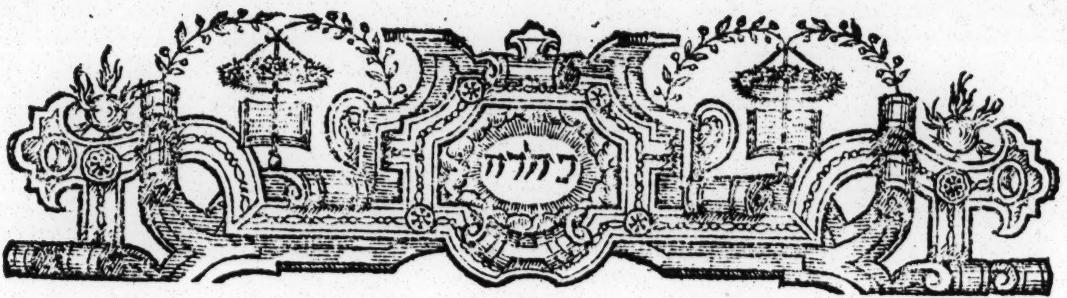


FOVRE  
HYMNES,

MADE  
By *Edmunde Spenser.*

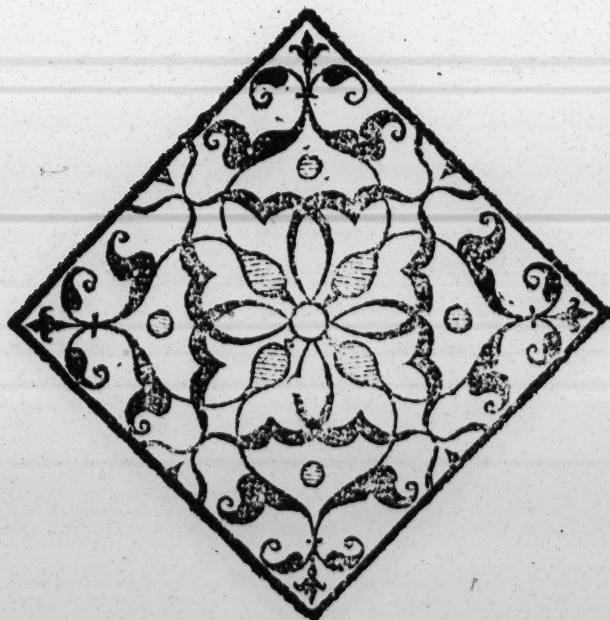


AT LONDON  
Printed by H. L. for Mathew Lownes.  
1611.



COLIN CLOVTS  
**COME HOME**  
AGAINE.

By *Edm<sup>n</sup>. Spencer.*



AT LONDON,  
Printed by H. L. for Mathew Lownes.



COMPLAINTS  
CONTAINING SVNDRY  
SMALL POEMES OF THE  
VVorlds Vanitie.

WHEREOF THE NEXT PAGE  
following maketh mention.  
(\*\*\*)

By Edmunde Spenser.



AT LONDON  
Printed by H. L. for Mathew Lownes.

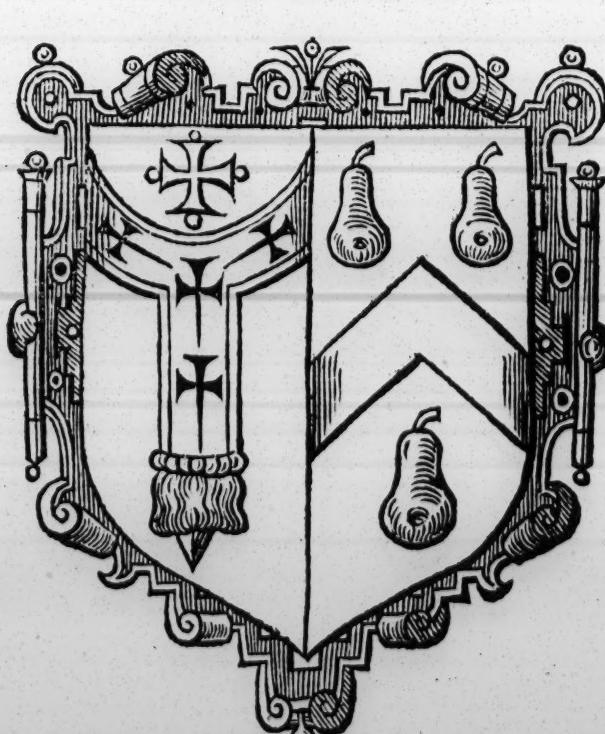
1611.

Matthiæ Leij, Aruillarij vbij  
GERMANI,  
LIBER  
DE TRIVMPHATA  
BARBARIE.



Anno Domini. 1621.

A  
TREATISE  
OF THE  
Perpetuall Visibilitie,  
AND  
Succession of the True CHVRCH  
*in all AGES.*



Printed by Humphrey Lownes, for Robert Milbourne, and are to be sold at his  
Shop, at the great South-dore of Saint Paul's Church.

1624.

THE  
**SECRETS**  
Of  
**NUMBERS.**

A Treatise of Theologicall, Arithmetical, Geometrical and Harmonical Computation.

Desiring the better part, out of many An-  
cients, as well Neocentiques.

Pleasing to read, profitable to understand, opening  
themselves to the capacities of both  
Learned and Unlearned.

Being no other than a key to lead you to any do or small  
knowledge wherabout.

By WILLIAM INGREN.

Wisd. I. 17. The Lord hath ordred all things in measure  
number, and waight.

*Cognitio rerum altissimarum, est prima sapientia.*



LONDON,

Printed by HUMFREY LOVENS for JOHN PARKER,  
*Anno Domini, 1624.*

FETITIONS,  
AGAINST  
**BISHOPS**

And their Votes in Parliament,  
subscrib'd unto after a Clandestine, deliver'd after  
a tumultuous manner, and falsly going under the  
name of a whole County or Towne, proved to be  
both contrary to our late taken PROTESTA-  
TION, as also utterly unlawfull by  
many other cleere and evi-  
dent Reasons.

First written for satisfaction of  
some private men, and now published  
for the good of others.

By J. W.

LONDON,

Printed by A. N. for Richard Lowndes at his shop  
adjoyning to Ludgate, 1642.

# THE Christian Moderator.

## THIRD PART.

O.R,

### The OATH of ABJURATION ARRAIGN'D

By THE  
Common Law and Common sense,  
Ancient and modern Acts of Parl.  
Declarations of the Army,  
Law of G O D and consent of  
Reformed Divines.

AND  
Humbly submitted to receive  
F V D G M E N T  
From this Honorable Representative.

ESSAY. 58. 6. 8.

Dissolve the Bonds of Iniquity, take off all heavy Burthens, break  
every Yoke, and let the oppressed goe free.  
Then shall your light break out as the morning, and your health spring  
forth speedily : your Righteousnesse shall go before you, and the  
Glory of the Lord gather you up.

L O N D O N .

Printed by J.G. for Richard Lowndes at the White-Lyon in S.Pauls-  
Church-yard. 1653.

# THE SECRETS *of* NUMBERS.

According to Theological, Arithmetical, Geometricall and Harmonicall Computation.

*Drawn, for the better part, out of those Ancients, as well Neoteriques.*

Pleasing to read, profitable to understand, opening themselves to the capacities of both Learned and Unlearned.

Being no other than a key to lead a man to any doctrinall knowledge whatsoeuer.

By WILLIAM INGPEN, C.

Wisd. II. 17. The Lord hath ordred all things in measure number, and waight.

*Cognitio rerum aliissimarum, est prima sapientia.*



LONDON,

Printed by HUMFREY LOVENS for JOHN PARKER,  
*Anno Domini, 1624.*

## RETEITIONS,

AGAINST

## BISHOPS

And their Votes in Parliament, subscriv'd unto after a Clandestine, deliver'd after a tumultuous manner, and falsly going under the name of a whole County or Towne, proved to be both contrary to our late taken PROTESTATION, as also utterly unlawfull by many other cleere and evident Reasons.

First written for satisfaction of some private men, and now published for the good of others.

By J. W.

LONDON,

Printed by A. N. for Richard Lowndes at his shop adjoyning to Ludgate, 1642.

THE

British Moderator.

---

THIRD PART.

---

O.R,

By THE  
Common Law and Common sense,  
Ancient and modern Acts of Parl.  
Declarations of the Army,  
Law of G O D and consent of  
Reformed Divines.

<sup>AND</sup>  
Humbly submitted to receive

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From this Honorable Representative.

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Then shall your light break out as the morning, and your health spring  
forth speedily : your Righteousness shall go before you, and the  
Glory of the Lord gather you up.

---

Printed by J.G. for Richard Lowndes at the White-Lyon in S.Pauls-

# A B R I E F E T R E A T I S E

Concerning the chiefe dispute of this  
time about T I T H E S.

*Wherein is shewne,*

1. That the Tenth or Tithes are the Clergies right, by the *Lawes of God, of Nature, and of this Nation.*
2. That no person ought to pay above the tenth part of any Rate or Charge, imposed upon the whole Parish, for his Parsonage, Tithe and Gleabe also.

---

By Bevill Turniger, Gent.

---

M A L. 3. 8, 9, 10.

*Will a man rob God? yet ye have robbed me: But ye say, Wherein have we robbed thee? In Tithes and Offerings. Ye are cursed with a curse; for ye have robbed me, even this whole Nation. Bring ye all the Tithes into the Store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be roome enough to receive it.*

---

L O N D O N,

Printed for R. LOWNDES, at the White-Lyon in  
S. Paul's Church-yard, 1653.

printed at LONDON in Paes  
Churche yarde, at the Signe of  
the Brasen Serpent by  
Ihon Shepperd.

Anno, 1577.



MARTIALIS.

*Dulcia defecta modulatur carmina lingua  
Cantator Cygnus funeris ipse sui.*

# Impynted

At London, at the signe of the  
Hyll, at the west doore of  
Paules. By Wylly-  
am Hill. And the-  
re to be  
sold.

ANNO M.D.XLVIII.  
The xxxiiij day of decembre.

Cum Gratia et Priuilegio ad  
Imprimendum solum

Impynted at London by I. Wyg-  
colas Hyll for John Wyght,  
dwellyng in Paules church  
yarde at the signe of  
the Rose.

K\*51

Anno Domini.  
M.D.LIII.

# DE MOR.

T V O R V M R E S V R-  
rectione, & extremo iuditio in  
quatuor linguis succincte  
conscriptum opusculū.

Ioanne Clerco Autore.

Cui, ut studiosa iuventa facilius  
peregrinarum linguarum com-  
prehenderet mysteria, recenter  
accessere eiusdem Autoris  
Italīcē & Gallicā verbō-  
rum coniugationes,

Anno. M. D. XLVII.



Imprinted at Lon-  
don by Ihon Kyngston, by the  
*assent of Christopher Barker,*  
*Printer to the Queenes moste  
excellent Maiestie.*

Cum priuilegio Regiæ  
Maiestatis.



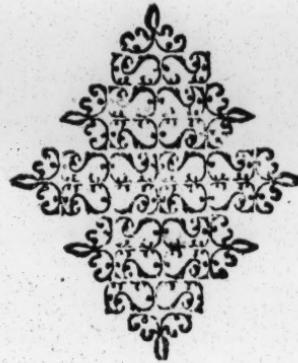
# PISTOLARVM

PAVLIMANV.  
TII LIBRI X.

QVINQVE NVPER  
ADDITIS.

EIVSDEM QVÆ PRÆ-

fationes appellantur : cum noua  
quoque accessione.



LONDINI

Apud Ioannem Kyngstonum.  
Gulielmi Nortonii  
sumptibus.

1573.  
OPERA

# P.VIRGILII MARONIS.

PAVLI MANVTII annotationes breuissimæ  
in margine adscriptæ.

HOMERI loca magis insignia , que  
Virgilius imitatus est.

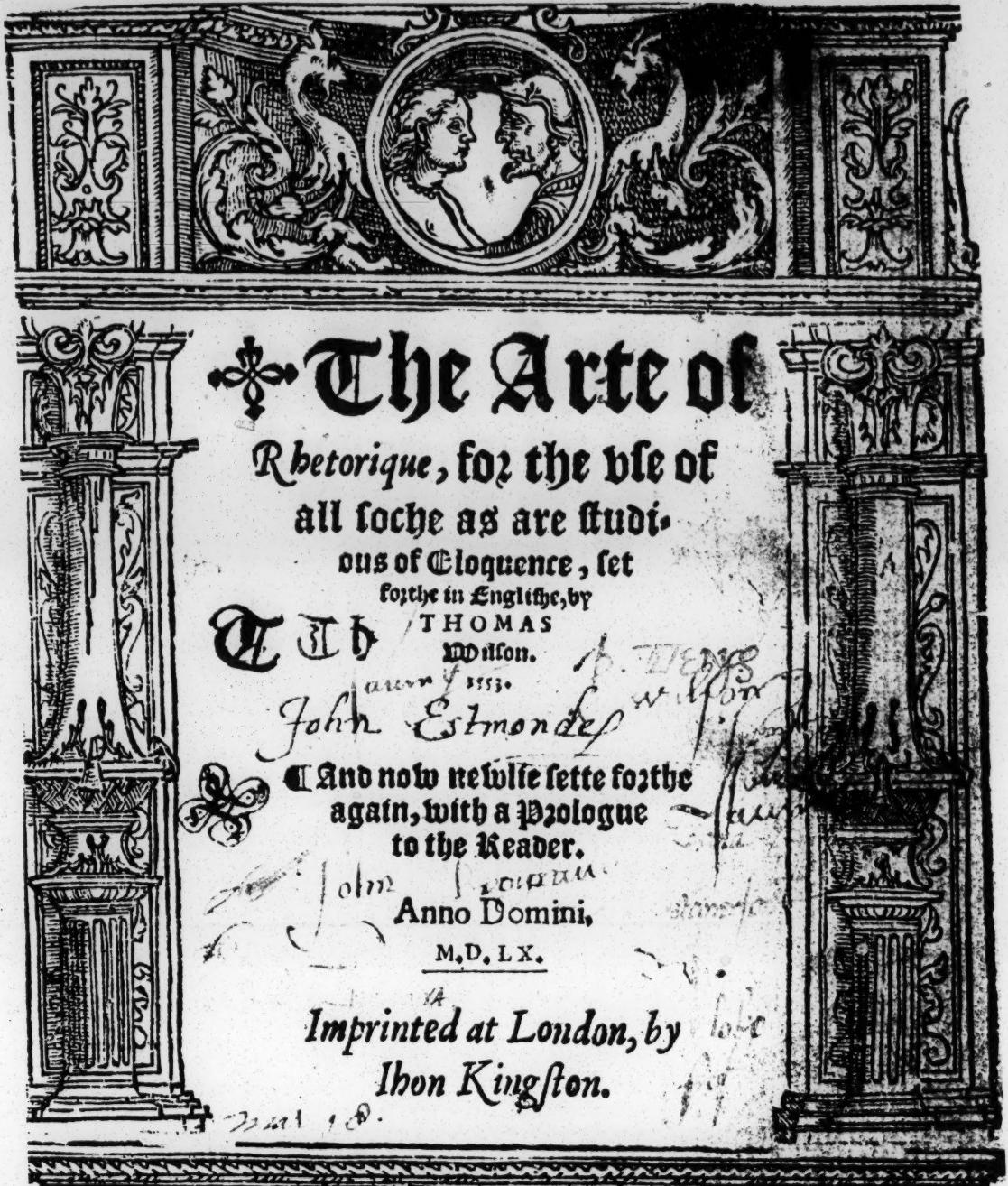
GEORGII FABRICII Chœmnicensis obser-  
uationes Virgilianæ lectionis.



LONDINI

Ex Typographia Joannis Kyngstoni.

M.D.LXXVI.



# The Arte of

Rhetorique, for the vse of  
all soche as are studi-

ous of Eloquence, set  
forth in Englishe, by

THOMAS  
Wilson.

1573.

John Estmondes

And now newlise sette forth  
again, with a Prologue  
to the Reader.

John Wilson  
Anno Domini,

M.D.LX.

Imprinted at London, by  
Ihon Kingston.

The. vij. of Ianuarij.

1573.

La. vij. de Ianvier.

1573.

Imprime à Londre per Iean Kingston.

P E T R I M A R T  
R I S V E R M I L I I , F L O R E N

T I N I P R A E S T A N T I S S I M I N O S T R A Æ T A T E

T H E O L O G I , L O C I C O M M U N E S .

Ex varijs ipsius Aucthoris & libris in vnum volumen  
collecti, & quatuor classes distributi.

P S A L . 46.

*Deus in medio eius non commouebitur.*



v. 1576

portæ inferorum

M A T T H . 16.

*Portæ inferorum non superabunt eam.*

L O N D I N I ,  
EX T Y P O G R A P H I A I O A N N I S  
K Y N G S T O N I .



At London,  
Imprinted by Felix Kingston for Thomas  
Man, dwelling in Pater noster rowe, at the  
signe of the Talbot.

1599.  
AN  
ANSWERE  
TO WILLIAM  
ALABLASTER  
his MOTIVES.

By ROGER FENTON Preacher of  
Grayes Inne.



AT LONDON  
Imprinted by FELIX KYNGSTON, for  
W. Aspley, dwelling in Paules Church-  
yard, at the signe of the Tygers head.

1599.

AN  
EXACT DISCO-  
VERIE OF ROMISH  
DOCTRINE IN THE CASE  
OF CONSPIRACIE AND  
Rebellion, by pregnant  
obseruations:

*Collected (not without direction from  
our Superiours) out of the expresse  
dogmaticall principles of Popish Priests  
and Doctors.*

Isay 29.9.

*But stay your selues, and wonder; they are blinde, ana  
make you blinde.*



AT LONDON  
Imprinted by Felix Kynaston, for C.B. and E.W.  
and are to be sold in Paules Church-yard  
at the signe of the Swan. 1605.



A treatise in Englishe  
and Frenche, right necessarie,  
and profitable for all young  
Children (the contentes whereof app-  
peare in a Table in the ende of this  
Booke) made by Peter du Ploiche,  
teacher of the same: And newly re-  
vised by the saied authour, and  
the orthographie correc-  
ted, as it must bee  
pronoun-  
ced.

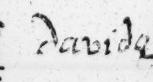
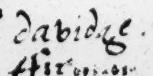
1578.

I Imprinted at London,  
by Iohn Kingston, for  
Gerard Dewes.



MARGARITA  
THEOLOGICA,  
CONTINENS PRAE-  
cipuos locos doctrinæ Christianæ  
per quæstiones breuiter & ordine  
explicatos. Omnibus Pastoribus,  
Verbi præconibus, & Ecclesiæ  
ministris necessaria.

AVTORE IOAN. SPAN-  
genbergio, Herdeßiano, apud Nor-  
thusanos Verbi ministro.

Ioannes  David  
foannes  David  
nicholas LONDINI   
Apud Gerardum Dewes, super  
Cœmiterium D. Pauli.  
1566.

# A REPORT OF A DISCOVRSE CONCERNING SV- preme power in affaires of Religion.

*Manifesting*

That this power is a right of Regalitie, inseparably annexed to the Soueraigntie of euery State: and that it is a thing both extreamely dangerous, and contrarie to the use of all ancient Empires and Commonwealths, to acknowledge the same in a foraine Prince.

*to your regnac.*

By Io. HAYVARD.



AT LONDON

Imprinted by FELIX KYNGSTON, and are to be sold by John Flasket, dwelling at the signe of the black Beare in Paules Church-yard. 1607.

## A PLAINE AND FAMILIAR EX- POSITION OF THE Fifteenth, sixteenth, and se- uenteenth Chapters of the Proverbs of Solomon.



LONDON,  
Printed by Felix Kingston for  
Thomas Man,

1611.

# A T R E A T I S E O F V S V R I E , D I V I D E D I N T O T H R E E B O O K E S :

The first defineth what is *Vsurie*.  
The second determineth that to be *unlawfull*.  
The third remoueth such motiues as perswade men in  
this age that it may be *lawfull*.

By ROGER FENTON Bachelor of  
Diuinitie.

Chrysost.super Matth.

Fænerare, non fratri, sed Domino. Haec enim *vsuræ regnum*;  
ille Gehennam preparant.



AT LONDON  
Imprinted by FELIX KYNGSTON, for  
VVilliam Aspley. 1612.

## TRACTATVS DE SALOMONIS NVPTIIS:

VEL EPITHALAMIVM, IN SACRA-

tissimas nuptias, inter illustrissimos principes, D. FRI-

DERICVM V. Comitem Palatinum ad Rhenum, Sacri

Romani Imperij Eletorem, & Archi-dapiferum, Du-

cem Bauariæ, &c. Nobilissim. Ordinis Aurea

Periscelidis Militem:

ET SERENISSIMAM DOMINAM ELIZA-

BETHAM, Potentissimi principis IACOBI, Dei gratia

Britannia magna, Gallie, & Hibernie Regis,

filiam unicam:

FELICITER CONSVMMATAS, ET SOLEN-

niter celebratas, die Dominico Februari. 14. anno 1612. in

Palatijs Regis in Cinitate Westmonasteriens.

iuxta Londinum.

CANTIC. 6.2.

Ego sum dilecti, & dilectus mens est.



EXCVSVM LONDINI TYPIS FELICIS  
KINGSTON, impensis vero Thome  
Man. 1612.

*STRICTVRÆ:*  
OR,  
A BRIEFE  
ANSWER TO THE  
*XVIII. Chapter of the first Booke of*  
*CARDINALL PERRON'S Reply written*  
*in French, to KING JAMES--his Answer*  
*written by Mr. CASAVBON in*  
*Latine.*



LONDON,  
Imprinted by Felix Kyngston for R. B. and  
Andrew Hebb. 1629.

**DAVID**  
MVSICK:  
*After Thomas Or Hafford Prest.*

PSALMES OF THAT  
Royall Prophet, once the sweete  
Singer of that Irael:

VNFOLDED LOGICALLY, EX-  
pounded paraphrastically, and then followeth a  
more particular explanation of the words, with  
manifold Doctrines and usses briefly ob-  
served out of the same.

By R.B. and R.A. Preachers of Gods word in  
Somersetshire.

ZACH. 4.10.  
Who hath despised the day of small things?

---

Vt olim quidam, sic & nos.

Scripta tibi leuia hac, & cœ vulgaria ferdent;  
At leuia hec fuerint, si graniora dabis.  
Tu, quamuis, subtilia dic, subtilia prome,  
Vtilia at nobis planaque scripta placent.

---

AT LONDON  
Imprinted by FELIX KYNGSTON.

1616.

# HELIODORVS HIS AE THIOPIAN HISTORY:

Done out of Greeke , and compared  
with other Translations in di-  
uers Languages.

The Arguments and Contents of euery  
seuerall Booke, are prefixed to the begin-  
ning of the same, for the better vnder-  
standing of the Storie.



Tho: Dix. p:  
Oct. 30. 1620

LONDON,  
Printed by FELIX KYNGSTON, for  
WILLIAM BARRET. 1622.

## THE DRVNKARDS CVP.

By Master HARRIS, Pastor of Hanwell, and  
Bachelor in Diuinitie.

ESAY 5.22.

Woe unto them that are mightie to drinke wine, and men of  
strength to mingle strong drinke.

Quæ in vestris laudabilia sunt, laudo & prædico: si quæ  
reprehendenda sunt (ut emendentur) vobis, & alijs ami-  
cis meis suadere soleo, hoc non est detractio sed attractio.  
*Bern. Apolog. ad Guliel. Abbat.*



AT LONDON  
Printed by Felix Kyngston for Thomas Man, and are  
to be sold at the signe of the Talbot in Paters-  
noster row. 1619.

# PROFESSOURS

HURT TO

## PROFESSION.

Or, the

### True Christians Caveat

Against the

### Cavillers Clamours.

Delivered in certain Sermons

on ROMANS 2. 24.

BY

HUMFRY VINCENT

Preacher of the Word.

GENESIS 13. 7. 8.

*And the Canaanite, and the Perizzite dwelled then in the land. And Abraham said unto Lot, Let there be no strife, I pray thee, between mee and thee.*

LONDON,

Printed by Felix Kyngston for Thomas Dawkes, in the yeare 1642.

THE

# ONLY RVE

to walke by:

*Guiding Christ's Ministers, and all his members, how to frame their conuersation in the way to salvation.*

(\*\*\*)

A Sermon preached at a Synod, or meeting of Ministers in S. Michaels Church in Couentry the second of October.

1615.

By S. GIBSON, Preacher of the Word, and Pastor in the same City.

GAL. 6.16. *As many as walke according to this rule, peace be on them, and mercy, and upon the Israel of God.*



LONDON,

Printed by George Purflowe for Ralph Mab, and are to be sold in Pauls Church-yard, at the signe of the Grey-hound. 1616.

# JANUA LINGUARUM,

Or an easie and compendious Method and course for the attaining all Tongues, especially the Latine.

Wherein are Latine Sentences one thousand four hundred, containing all the more usuall words of the Latine tongue, simple and compound, scarce any word being iterated, except for the supplying the sense sometimes.

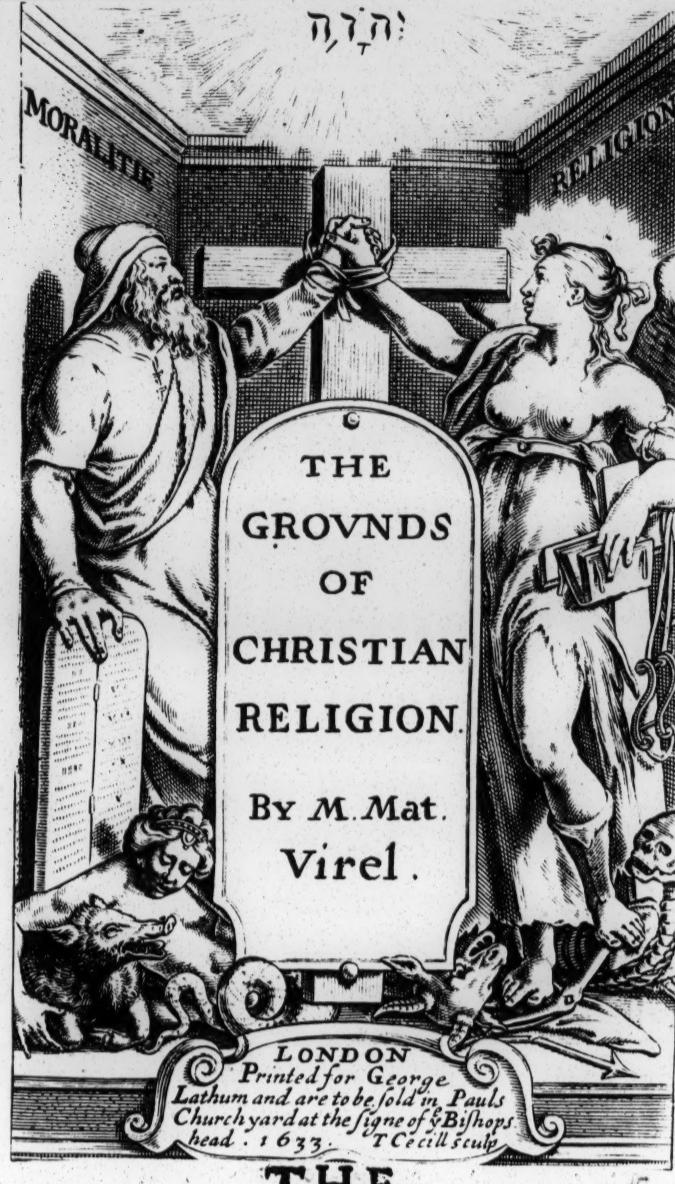
With the English Translation of them, and an Alphabetical Dictionary, containing not the primitive words onely, but also each particle in the sentence.

To which is added the supplement of Tim. Poole, together with an Index of the English before the Latine.

The eighth edition, more compleat than the former, By the care and study of Th. Horne.

LONDON,

Printed by R. Young, and are sold by George Latham, at the signe of the Bishops head in Pauls Church-yard. 1634.

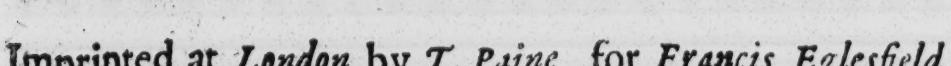


THE  
VOYCE OF THE  
LORD  
IN THE  
TEMPLE.

OR,  
A most strange and wonderfull Relation  
of Gods great Power, Providence, and Mercy,  
in sending very strange sounds, fires, and a Fiery  
Ball into the Church of *Anthony* in *Cornwall*  
*neare Plimmouth*, on Whitsunday last, 1640.  
To the scorching and astonishing  
of 14. severall persons who  
were smitten.

And likewise to the great Terrorre of all the other  
people then present, being about 200. persons.

The truth whereof will be maintained by  
the Oathes of the same persons ; having been  
examined by *Richard Carew* of *Anthony*,  
Esquire ; and *Arthur Bache*,  
Vicar of *Anthony*.



and are to be sold at the signe of the Marigold in  
Pauls Church-yard. 1640.

# REAT BRITAINES, Great Deliueraunce from the great danger of Popish Powder.

By way of Meditation, vpon the late intended  
Treason against the Kings most excellent Ma-  
jesty, the Queene, the Prince, and  
all their Royall issue:

With the high Court of Parliament at Westminster, there  
to haue bene Blowne vp by the Popish Faction, the  
15 of Nouember, 1605. God of his great  
mercy had notwithstanding the  
mischiefe.

Psal. 5. ver. 11.

Destroy them before God. Let them perish through their owne imagina-  
tions : Cast them out in the multitude of their ungodlines, for they haue  
Rebelled against thee.



L O N D O N

Printed for Arthur Johnson, at the Signe of the white  
Horse, ouer against the great North doore  
of Paules. 1606.

A  
C O M M O N  
A P O L O G I E O F  
T H E C H V R C H O F  
E N G L A N D:

Against the vniust Chal-  
lenges of the ouer- iust Sect,  
commonly called  
*Brownists.*

Wherein the grounds and De-  
fences, of the Separation are  
largely discussed:

O C C A S I O N E D, B Y A  
Late Pamphlet published vnder the  
name, Of an Answer to a Censorious Epistle,  
Which the Reader shall finde  
in the Margent.  
By J. H.

L O N D O N

Printed for Samuel Macham, and  
are to be sold at his Shop in Pauls  
Church-yard, at the Signe of  
the Bull-head.

1610.

P O L E M I C E S  
Sacræ Pars Prior

R o m a I r e c o n c i l i a b i l i t i s :

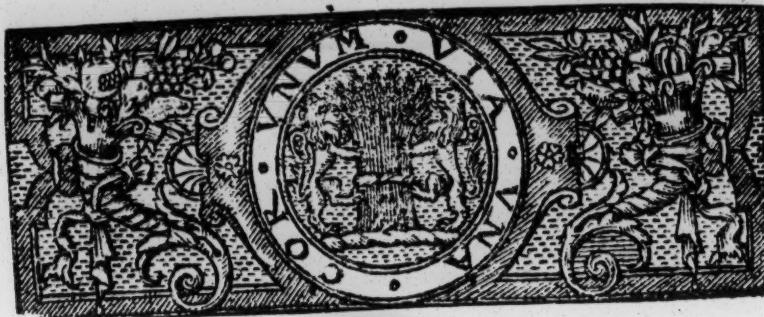
Quà docetur

Nullam spectari posse, nec  
debere quidem, ut se nunc res  
habent) Pontificiorum cum E-  
uangelicis, in ea sa Religionis, Con-  
ciliationem : cedendamque  
in eos Pontificios  
hanc habam.

Auth. Iosepho Halle Britanno, S. Th. Dot.

& Henrico PRINCIPIA Sacri.

L O N D O N I  
Excudebat A. H. Impensis  
Sa. Macham. 1611.



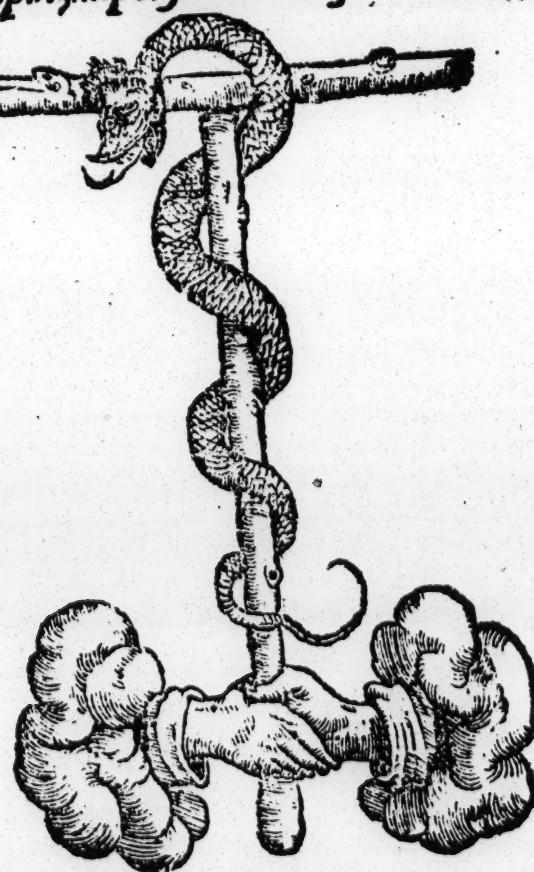
Num.

XXI.

*utris baff  
igit afferent  
baff me 2*



EXCVSVM  
Londini in ædibus Henrici Binemani  
Typographi, impensis Francisci Coldock.





1569

¶ Imprinted at London,  
by Henry Bynneman, dwelling in  
Bnyghtryder stréte, at the  
signe of the Marmayd.

A THEATRE  
wherein be repre-  
sented as wel the miseries & ca-  
lamities that follow the bo-  
luptuous Worldlings,  
*As also the greate ioyes and  
pleasures which the faith-  
full do enjoy.*

An Argument both profitable and  
delectable, to all that sincerely  
loue the word of God.

Devised by S. Iohn van-  
der Noodt.

¶ Seene and allowed according  
to the order appointed.

¶ Imprinted at London by  
Henry Bynneman.

Anno Domini. 1569.

CVM PRIVILEGIO.



To the right ho-  
norablie and vertuous lordc, the lordc,  
Hastinges Earll of huntington. &c.  
Robert Fyll, vvysheth longe life  
wyth increase of honoꝝ  
in the feare of God  
Amen.

ARISTOTELIS E-  
THICORVM AD NI-  
COMACHVM LIBRI DECEM,  
in gratiam, & usum Studiosorum, breuiter & perspi-  
cuer, per Quæstiones expositi,

PER SAMVELEM HEILANDVM,  
*Tubingeris Schola Professorem Ethices.*



LONDINI:  
Ex officina H. Bynne man Typographi.  
CIO. 15. LXXXI.

*Cum serenissime Regie Maestatis Privilio.*

SEBAST.

VERRONIS  
FRIBVRGENSIS  
HELVETII,  
PHYSICORVM  
LIBRI. X.

*Nunc primum in lucem editi,*

AN EPISTLE  
or godlie admoniti-  
on, of a learned Minister of the  
Gospel of our Sauiour C H R I S T,  
Sent to the Pastoures of  
the Flemish Church in Antwerp,  
(who name themselves of the  
Confession of Auspurge,) exhorting them to concord with  
the other Ministers of  
the Gospell.

Translated out of French by  
Geffrey Fenton

Here may the christian Reader lerne  
to know what is the true participatio  
of the body of C H R I S T, & what is  
the lawfull vse of the holy Supper.

PRINTED AT LON-  
don, by Henry Bynne man  
ANNO. 1570.  
CVM PRIVILEGIO.

# FAMILIARIUM

COLLOQUIORVM OPVS,

POSTREMA AVCTORIS MARY  
locupletatum & recognitum.

DES. ERASMO ROTERODA-  
MO AVCTORE.



LONDINI

Per Henricum Byneman,

ANNO 1571.

## DE FVRGIBUS

Gallicis, horrestris &

gna Amirallij Castellorum Nobis

atq; illustrium virorum in casis sceleris

ta ac inaudita pietatis sterge passim

edita per complures Gallarum ciuita-

tes, sine ullo discrimine negotiis,

sexus, aetatis & condicione

misericordia;

Vera & simplex Narratio.

ERNESTO VARAVNDO

FRISIO AVCTORE.

Vis confisi expers mole ruit sua.

LONDINI,

Ex officina Henrici Byneman.

1573.

P. OVIDII  
nasonis opera, ve-

terum exemplarium auxilio  
ab infinitis mendis  
emendata.

HENR. GLAREANI

ANNOTATIONES IN METAMORPHOSIN, & AD VERBA, & AD  
RES INTELLIGENDAS MAGNI VVSUS.

PRETEREA LONGOLY, QUA LECTOREM  
PIURIMUM IN IMPEDITIS LOCIS  
INUARE POSSUNT.

Item fragmenta quædam Ouidij ex libris,  
qui magna ex parte periære, epigrā-  
maton, & non male natum car-  
men ad Pisopem.

EXCVSVM IN AEDIBVS  
Henrici Binneman.

ANNO. 1572.

MARGARITA

THEOLOGICA

CONTINENS PRÆCIPVOS

LOCOS DOCTRINÆ CHRISTIANÆ PER QUÆ-  
STIONES BREUITER & ORDINE EXPLICATOS.

OMNIBUS PASTORIBUS, VERBI  
PRÆCONIBUS, & ECCLE-  
SIÆ MINISTRIS NE-  
CESSARIA.

AUTORE IOAN. SPANGE-  
BERGIO, HERDESSIANO, APUD

NORTHFIANOS VERBI  
MINISTRO.

LONDINI,

APUD HENRICUM BYNNEMAN.

ANNO. 1573.

1. C O R . 8 . 2 .  
If any man thinke that he knoweth any  
thing, he knoweth nothing yet as  
he ought to knowe.

# THE DEFENSE of the Aunswere to the Admonition, against the Replie of T.C.

BY JOHN VVHITGIFT  
Doctor of Diuinicie.

In the beginning are added these. 4. Tables.

- 1 Of dangerous doctrines in the Replie.
- 2 Of Falsifications and Untruthes.
- 3 Of matters handled at large.
- 4 A table generall.

If any man be contentious, we haue no such custome,  
neyther the Churches of God. 1. Cor. 11. 16.

\* Printed at London by Henry Binneman,  
for Humfrey Toye. Anno. 1574.

G A L . 5 . 26 .  
Let vs not be desirous of vaine glorie,  
prouoking one another, enuy-  
ing one another.



# The second part of Appian of Alexandria.

*Wherin be contained so manie of the  
Romanes expeditions against forraine  
Nations, as haue bene defended from the  
spoyle of War, or the decay of time,  
and bin brought into light and  
come to our handes,*

That is to say:

- 1 Against Mithridates King of Pontus, with his miserable end.
- 2 Against the Hiberians, nowe called Spaniardes, and among many notable things, the pitiful overthrow of the Citie of Numantia.
- 3 Against the Carthagies, with the lamentable destruction of that Citie.
- 4 Against Antiochus the Great, who after manye losses, made a dishonorable peace.
- 5 Against the Parthians, where Crassus was slaine, and Antonie foyled.
- 6 Against the Illyrians, of whose Conquest Octauius Cæsar glorieth.
- 7 A fragment of the war with the Frenche, with whom Julius Cæsar fought tenne yeares togither, and triumphed of them.

Translated into English by W:B.

Imprinted at London by Ralph Newberie and  
Henrie Bynniman.

Anno. 1578.

# Gabrielis Harueij

XAIPE,

vel, Gratulationis Valdinensis Li-  
ber tertius; Ad Honoratissimum,  
spectatissimumq; virum, Dominum

BVRGLEIVM, magnum Anglia The-  
saurarium, summumque Academiarum  
nostra Cantabrigiensis  
Cancellarium.



LONDINI,  
Apud Henricum Bynemanum  
*Typographum.*

Anno. CIO. IO. LXXVIII.

Mense Septembri.

G. HARVEII XAIPE,  
vel, Gratulationis Valdinensis  
*Liber Quartus.*

Ad Nobilissimum, præclarissimumq;  
Dominum, Comitem OXONIENSEM, magnum  
Angliae Camerarium:

Ad Honoratissimum, & Amplissimum vi-  
rum CHRISTOPORVM HATTONVM,  
Equitem auratum, atq; Regie Maie-  
statis Consiliarium:

Ad Clarissimum, Nobilissimumque  
Iuuenem, PHILIPPVM SIDNEIVM, Hen-  
rici proregis Hibernici, Filium.



LONDINI,  
Ex officina Typographica Henrici Binnemani.  
Anno. CIO. IO. LXXVIII.  
Mense Septembri.



VERO NIHIL VERIUS

# Gabrielis Harueij

XAIPE,

vel, Gratulationis Valdinensis Li-  
ber secundus : Ad Nobilissimum  
Dominum, & Illustrissimum He-  
roem, Comitem LEICESTRENSEM,  
Dominum suum optimum,  
& optatissimum.



LONDINI.

Ex officina Typographica Henrici Binnemani.

Anno. C I O. CI. LXXVIII.

Mense Septembri.

D.ij.

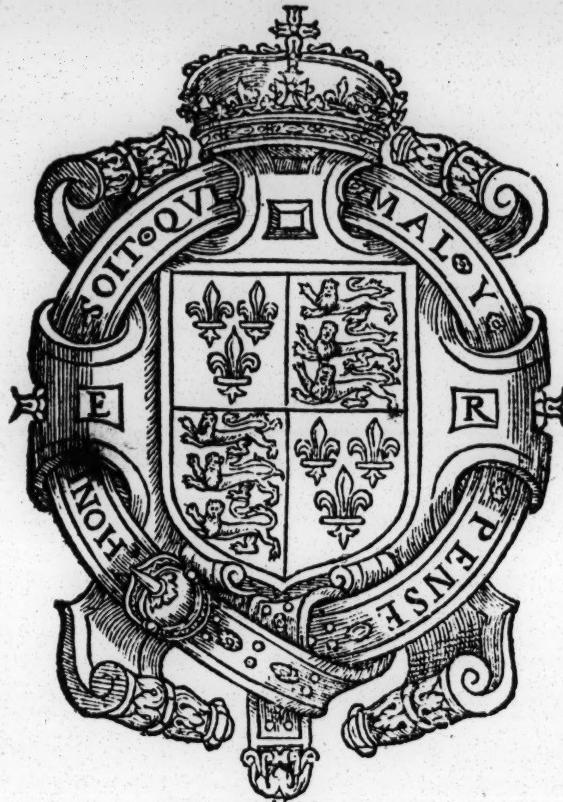
Dempta /pe pero W.T.

# Gabrielis Harueij

Gratulationum Valdinensium

Libri Quatuor.

Ad Illustriss. Augustissimamque Princi-  
pem, ELIZABETAM, Angliae, Francie, Hibernieq.  
Reginam longè serenissimam,  
atq; optatissimam.



LONDINI,  
Ex officina Typographica Henrici Binnemani.

Anno. CIO. IO. LXXVIII.

Mense Septembri.

willms Tylotson



ELISABETHA

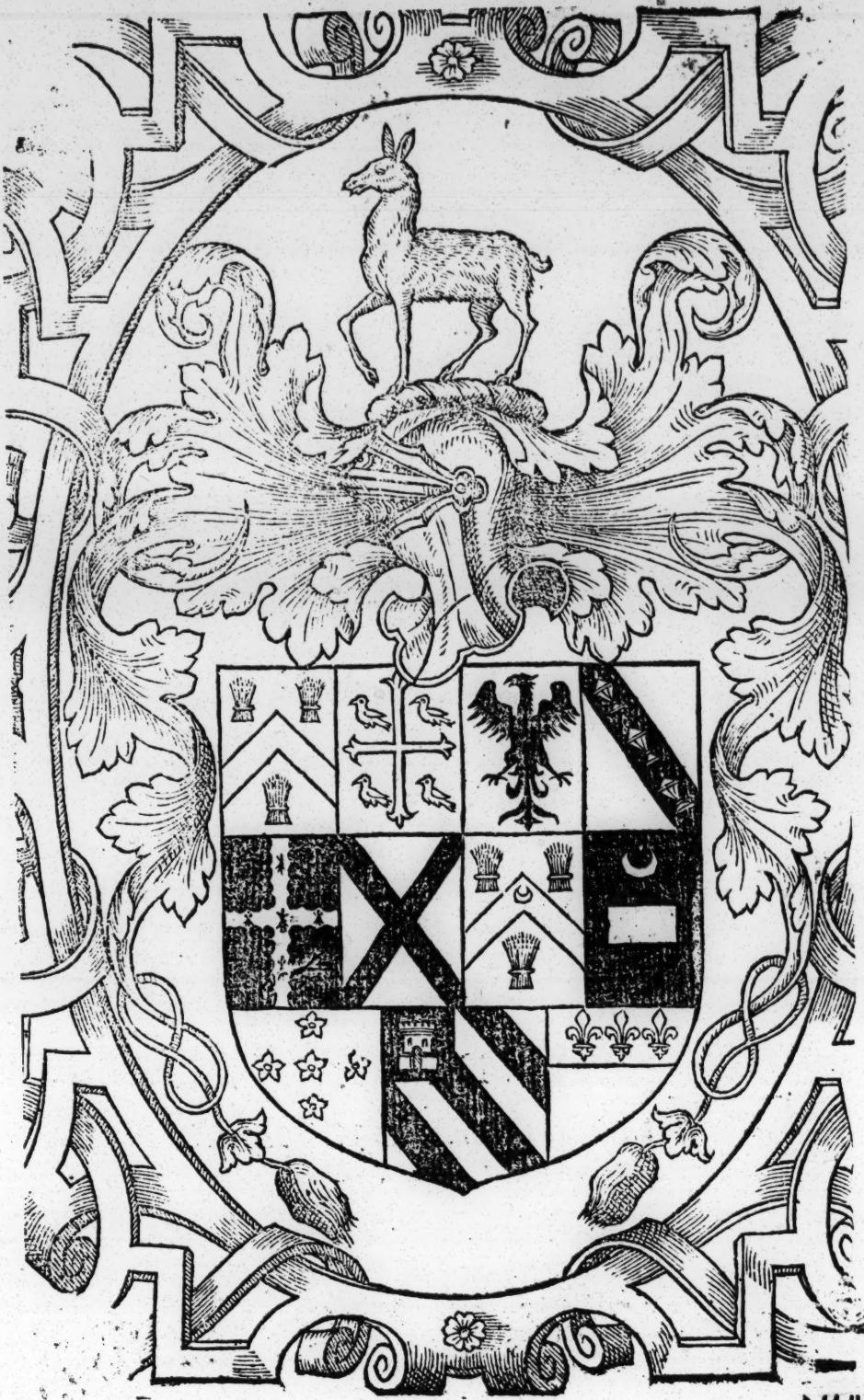
THEORIA  
ANALYTICA,  
Viam ad Monarchiam Scienti-  
arum demonstrans, totius Philo-  
phiæ & reliquarum Scientiarum, necnon  
primorum postremorumq; Philo-  
sophorum mysteria arcanaq;  
diginata enucleans.

In tres libros digesta:

*Autore EVERARDO DYGBEIO Anglo,  
in Artibus Magistro, Socio Collegij Divi Io-  
hannis Evangelista Cantabrigiensis.*

LONDINI,  
*Ex officina Henrici Bynneman.*

*Anno salutis humanae. 1579.  
Calend. Septemb.*



A profitable instructi-  
on of the perfite ordering of  
*Bees, with the maruellous nature,*  
propertie, and gouernemente of  
them : and the necessarie vses  
both of their Honie and waxe,  
serving diuersly, as well in  
inward as outward causes:  
gathered out of the  
best writers.

To vwhich is annexed a proper Tre-  
tise, intituled: Certaine husbandly conie-  
tures of dearth and plentie for euer,  
and other matters also meete  
for Husbandmen to  
knowe. &c.

By THOMAS HYLL Londoner.

Imprinted at London, by  
Henrie Bynneman.

ANNO. 1579.

*John Pelham  
per 5<sup>o</sup>*

# THE WORKES OF THE REVEREND AND FAITHFULL SER- VANT OF IESVS CHRIST

M.RICHARD GREENHAM, MINISTER  
AND PREACHER OF THE WORD  
of God, collected into one  
volume:

REVISED, CORRECTED,  
AND PVBLISHED, FOR THE FVR-  
THER BVILDING OF ALL SVCH AS LOVE  
the trueth, and desire to know the power of  
godlinessse.

THE FOVRTH AND LAST EDITION:  
IN WHICH IS ADDED SIXE SEVERALL TREATISES  
*of the same Author, neuer before published:*

*By H.H.*

ECCLES. 12.21.

*The words of the wise are like goades, and like nailes fastened by the masters of the assemblies,  
which are giuen by one Pastor*



AT LONDON

Imprinted by FELIX KYNGSTON, for CUTHBERT BVRBIE,  
and are to be solde at his shop in Paules Church-yard at the  
signe of the Swanne. 1605.

The profitable Art of  
Gardening, now the third time  
set forth: to which is added mucche  
necessarie matter, and a number of  
secretes, vvhith the Phisicke helps  
belonging to eache Hearbe,  
and that easily pre-  
pared.

To this is annexed two proper trea-  
tises, the one entituled, The maruellous  
gouernement, propertie, and be-  
nefite of the Bees, with the  
rare secretes of the ho-  
nie and waxe.

And the other: the yearlye coniectures meete  
for Husbandmen to know: Englisched  
by THOMAS HYLL  
Londoner.

Wherenvnto is newly added a treatise of the  
Art of graffing and planting of trees.

Imprinted at London, by  
Henry Bynneman.  
ANNO. 1579.



## A REFV T A T I O N O F A N E P I S T L E

*Apologeticall written by a Puritan-Papist  
to perswade the Permission of the  
promiscuous Vse and Profes-  
sion of all Sects and  
Heresies:*

Wherein the vnlawfulnessse and danger of such wicked  
License is fully declared by autoritic of Scriptures,  
Canons, Councils, Fathers, Lawes of Christia-  
nian Emperours, and iudge-  
ment of Reason.

Together  
With the Punishment of Heretiques  
and Idolaters.



LONDON  
Printed by Arnold Hatfield for Thomas Mar Iunior  
dwelling in Peter-noster-Row at the signe  
of the Talbot. 1605.



NOMO-AEΞIKON:  
A  
**LAW-DICTIONARY,**  
Interpreting such Difficult and Obscure  
**Words and Terms,**  
As are found either in  
Our Common or Statute, Ancient or Modern,  
**L A W S.**  
WITH  
**REFERENCES**

To the several *Statutes, Records, Registers, Law-Books, Charters, Ancient Deeds, and Manuscripts,*  
Wherein the Words are used :  
And *Etymologies*, where they properly Occur.

---

The *SECOND EDITION*, with some Corrections, and  
the Addition of above Six Hundred Words.

---

Coke on Littl. fol. 68. b.

*Ad rectè docendum oportet primum inquirere Nomina ; quia rerum cognitio  
à nominibus rerum dependet.*

---

By T H O. BLOUNT late of the Inner-Temple, Esq;

---

LONDON: Printed for H. Herringman, T. Newcomb, R. Chiswell, and  
R. Bentley; and sold by Tho. Salusbury at the Sign of the Temple  
near Temple-Bar in Fleet-street. M. D C. XCI.

¶ T VVO O T H E R,  
very commendable Let-  
ters, of the same mens vri-  
ting: both touching the foresaid  
Artificiall Versifying, and cer-  
tain other Particulars:

More lately deliuering unto the

Printer.

By Gab: Hamoy, fellow of Exim:  
Hall in Cambria.

with 3 or 4 Earth quakes.  
Touching  
the Apstle Paul

IMPRINTED AT LON-  
don, by H. Bynneman, dwelling  
in Thames streate, neere vnto  
Baynardes Castell.

Anno Domini. 1580.

Cum gratia & priuilegio Regiae Maiestatis.

XXVII.  
LECTVR ES,  
or readings, vpon  
part of the Epistle  
written to the  
Hebrues.

Made by Maister Edward  
Deering, Bachelor of  
Divinitie.

LONDON  
Printed by Edward Griffin  
for Edward Blount.

1614.

# ANGLORVM PRÆLIA ab anno Domini. 1327. anno nimirūm primo inclytissimi Princi- pis Eduardi eius nominis tertij, vsque ad annum Domini. 1558. Carmine summatim perstricta.

ITEM.

*De pacatissimo Anglia statu, imperante Eliza-  
betha, compendiosa Narratio.*

Authore CHRISTOPHORO OCLANDO, priuilegio  
Scholæ Southwarkiensis propè Londonum, dein  
Cheltenhamensis, quæ sunt à serenissima sua  
Majestate fundatæ, Moderatore.

*Hec duo Poemata, tam ob argumenti gravitatem  
quam Carminis facilitatem, Nobilissimi Regiae Majestatis  
Consiliarij in omnibus huius regni Scholis præ-  
legenda pueris prescripsierunt.*

Hijs Alexandri Neuilli K E T T V M : tūm propter argu-  
menti similitudinem, tūm propter orationis  
elegantiam adiunximus.



LONDINI:

Apud Radulphum Nuberie, ex asignatione  
Henrici Bynneman Typographi. ANNO. 1582.  
*Cum privilegio Regie Majestatis.*



## A Copie of the Letters directed by

hir Maiesties High Commissioners in causes Ecclesi-  
astical, to all the Bishops throughout hir Highnesse  
dominions of England and Wales, by especiall order  
from the Lordes of the priuie Councel, for the publike  
reading and teaching of this Booke in all Grammar &  
Free schooles within their Dioceles.



FECEMUS our hartie commendations  
ac. Wheras we of hir Maiesties high  
Commission Ecclesiastical, haue receiv-  
ed Letters from the Lordes of hir  
Highnesse moste Honourable priuie  
Councell, That wee shoulde directe  
order to all the Bishops of the Realm,  
to cause to be received and publicquely read and taughte in  
all Grammar and Free Schooles within their leuelling Dio-  
celes a Booke in Latine verbe of late imprinted, entituled.  
*Anglorum Prælia*, set forth by one Christopher Ocklande,  
as by the true Copie of their Honours Letters, whiche wee  
sende you heere inclosed, it maye appeare unto you. These  
are therfore to require you, according to their Honours  
pleasures signified to vs in that behalfe, forthwith vpon re-  
ceipt hereof to take present order within your Dioceles for the  
due accomplishment of their saide Letters accordingly.  
And so we bidde you heartily farewell. From Lon-  
don the seauenth of May. 1582.

Yours louing Friends,

John London. Owin Hopton.

Da: Lewes. W. Fleetewode.

Bar: Clerke. Pet: Osborne.

W. Lewyn. Tho. Fanshaw.

# The Tenour of the Letters directed by the Lords of hir high- nesse priuie Counsell to hir Maiesties high comissioners in causes Ecclesiasticall, for the publike receiving and teaching of ch. Ocklandes Booke in all Grammer & freeschooles within this Realme.



After our right harty commendations. Whereas there hath beene  
of late, a booke written in Latin  
verse by one Christopher Ockland,  
intituled *Anglorum Praelia*, abone  
halfe a yare sithence imprinted  
and published, and nowe againe  
lately reprinted with the addition  
of a shor[t] treatise or appendix con-  
cerning the peaceable gouernement of the Queenes Ma-  
iestie: Forasmuch as his trauell therein, with the qualitie  
of the Verse, hath received good commendation, and that  
the subiect or matter of the saide booke, is such, as is wor-  
thy to bee reade of al men & especially in common schooles,  
where diuers heathen Poets are ordinarily reade and  
taught, from the which the youth of the realme doth rather  
receive infection in maners, than aduancement in vertuez.  
in place of some of which Poets, we thinke this booke fitte  
to bee reade and taught in the Gramer schooles: We haue  
therfore thought good, as well for the encouraging of the  
saide Ocklande and others, that are learned, to bestow their  
trauel and studies to so good purposes, as also for the bene-  
fite of the youth and the remouing of such lascivious Poets  
as are commonly read and taught in the saide schooles (the  
matter of this booke being heroical and of good instructi-  
on) to pray and require you vpon the sight hereof, as by our  
speciall order, to write your Letters vnto al the Bishoppes  
thorough out this Realme, requiring them to gue com-



mandement, that in all the Grammer and freescholes wch  
in their several Diocesses, the saide Bookes, *de Anglorum  
Praelijs*, and peaceable gouernement of hir maiestie, may bee  
in place of some of the heathen Poets, received and publy-  
quely read and taught by the Schoolemasters unto theyr  
Scholers in some one fourme in their schole, fittest for that  
matter. Wherof praying you there may be no defaulce, so  
as this our direction may take place accordingly. We bid  
you hartily farewell from the Court at Greenewich, the 21.  
of Apill: 1582.

Your louing friendes

*Edward Lincolne.*      *Robert Leicester.*

*Ambrose Warwick.*      *Francis Knollys.*

*James Croft.*      *Christopher Hatton.*

*Francis Walsingham.*





# *In commendationem operis ab*

*Nobiliss. & virtutis Studiofissimo Do-*  
*mino, Ioanne vander Noodt,*  
*Patricio Antuerpiensi*  
*editi, Carmen.*

*M.R.A.B.I.L.A.B.Poetæ Brabant.*

*H*Æc Babylon legat, & discat sustollere cælo  
Haec tenus additum terræ caput, hic rata vita  
Semia, quam specimen Nothœ nobile gentis  
Dat legere, ille domo patria, certisq; triumphis  
Contemptis, & quæ poterant spondere Curules,  
Conscius hand ullo virtutem sanguine condit,  
Ad maiora animum tulit, & dicit noscere mundo,  
Hoc opere insignem luctum, tristesq; labores  
Vita huius: legat hec Babylon, legat, imbuat aures  
Illiis hoc opus, & si cui calligine cœca  
Mens cooperata iacet, qui denia saxa pererrat  
Rectum oblitus iter: licet illi hic nube redusta  
Summum vestigare bonum: doctrina Sophorum  
Ventilat, & falso verum confundit inani.  
O stolidas hominum mentes! non iste Deorum  
Cultus: & quando hos crudeli fune flagellans

*A.i.y.*

*Con-*

# Carmina.

nscia mens corruptum animū ad meliora reducet!  
iaceant idola! suus, quo cuncta mouentur,  
stituatur honos! aliquando benignior astris,  
cidetur fortuna tamen, nostrosq; labores,  
rrarum ut fremitent furiata mente Tyranni,  
piciet miserans summi regnator Olympi.

vera quicunq; via dinoscere Sydus,  
descisue ducem, doctos euolue labores,  
uos doctus tibi Nothæus vigilauit ad unguem,  
, vaporato si mo, qui corda tenebat,  
lror agri tristes nebulas, uti sole fugari  
ficit, & campos risum renouare iacentes,  
cem ita conspicies tibi diluxisse serenam.

---

OCTOR GERARDVS GOOSSENIVS

Medicus, Physicus, & Poeta Brabant. moder.  
in Zoilum Octastichon.

Oile cur palles? cur vultus semper amarus?  
Triste supercilium fionsq; caprata tibi?  
flicet ut video luci datus iste libellus:  
ed rogo cur oculis disflicet iste tuis?  
quia papiculum ritus & sacra renelli  
dolis, viduam nec Babylona dolet?  
'e, non curat morsus, nam sufficit illi,  
erplacuisse bonis, disflicuisse malis.

Inoffensibilis Goossenij.

ALEXANDRI NE-  
VILLI KETTVS,  
Siue de Furoribus Norfolci-  
ensium Ketto Duce  
*Liber unus.*



LONDINI,  
*Ex officina Henrici Binne-*  
*mani Typographi.*

**A N EXPOSITION**  
vpon the two Epistles of  
the Apostle Sainct Paule to  
the Thessalonians,

*By the reuerende Father JOHN JEWEL  
late Byshop of SARISBVRIE.*



*AT LONDON:*  
Printed by R. Newberie, and H. Bynneman.  
ANNO SALVTIS  
1582.

An Astrological Discourse  
vpon the great and notable Con-  
junction of the two superiour  
Planets, SATVRNE & IUPITER, which  
shall happen the 28. day of April, 1583.

*With a briefe Declaration of the effects, which the  
late Eclipse of the Sunne 1582. is yet hereafter  
to worke.*

Written newly by RICHARD HARVEY: partly, to  
supplie that is wanting in common Prognosticationst  
and partly by prediction of mischieves ensuing, ei-  
ther to breed some endeour of preuention by fore-  
sight, so farre as lieth in vs: or at leastwise, to arme  
vs with pacience beforehand.

*Editio secunda.*



*AT LONDON,*  
Imprinted by Henry Bynneman:  
Anno Domini. 1583.

TWO  
**PETITIONS**  
OF THE LORDS AND  
COMMONS TO HIS MAJESTIE,

Febr. 2. 1641.

With his Maiesties gracious Answer:

Also his Maiesties consent for the Princesse Maries going to Holland, and her Maiesty to accompany her.

Together with his Maiesties Answer to a Message of both houses.



Reprintd for the good of the Common-wealth. 1641.

CATECHISMVS,  
sive prima Institutio, Disci-  
PLINA' QVE PIETATIS  
Christianæ, Latinè explicata.



Qui simi  
Et uen  
Hic liber, unque labor, non  
Comoda sic uno bina labore feres.

Londini,  
in officina Reginaldi Wolfii, Regiae Maiest.  
in Latinis Typographi.

ANNO DOMINI M. D. LXXII.

Cum Privilegio Regiae Maiestatis.

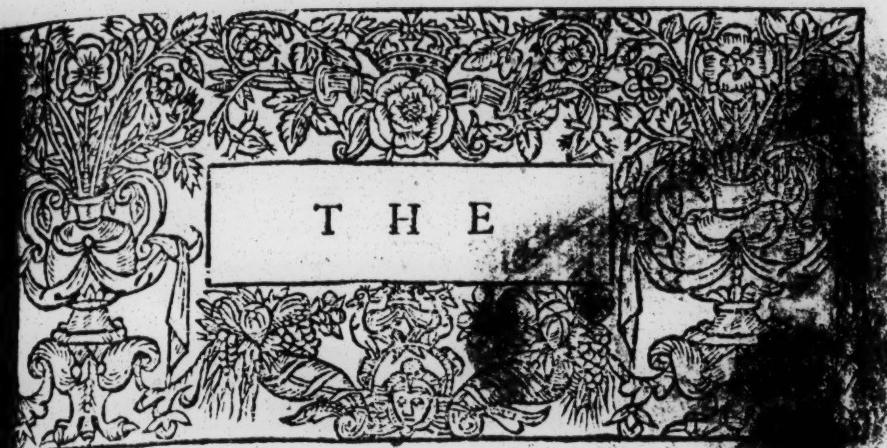
C<sup>i</sup> TECHISMVS,  
ma Institutio, Disci-  
Q V E P I E T A T I S  
ganæ, Latinè explicata.  
R I S T i Domini nostri.  
Inveniāt pietatis  
arctus \* ingenuæ & libere  
rīæ foelicitatis mee sum  
in summo hominis brū  
ia, quam quorū  
icior futura.  
pietatis Christianæ, cuius

Qui simul eloquio linguam formare Latino,  
Et uera mentem Religione cupis:  
Hic liber, atque labor uotum dabit unus utrumque,  
Commoda sic uno bina labore feres.

Londini,  
in officina Reginaldi Wolfii, Regiae Maiest.  
in Latinis Typographi.

ANNO DOMINI M. D. LXXII.

Cum Privilgio Regiae Maiestatis.



# SE DVCTIO

of Arthington by Hacket especial  
with some tokens of his vnfained repen-  
tance and Submission.

*Written by the said Henrie Arthington, the third person,  
in that wofull Tragedie.*

*Psal. 34. vers. 16. and 17.*

The face of the Lorde is against them that do euill, to cut off their remem-  
rance from the earth.

But when the Righteous crie, the Lord heareth them, and deliuereþ them  
out of all their troubles.

*Idem. verse. 21. and 22.*

Malice shall sliae the wicked, and they that hate the righteous shal perish.  
But the Lord redcemeth the soules of his seruants, and none that trusse in  
m shall perish.



*Printed by R. B. for Thomas Tylman, dwelling in Pater noster  
row, at the signe of the Talbot.*

## The Contents of this booke.

First, To consider of the greatnesse of Ha  
kets sin, in rebelling against Christ Jesus t  
only sonne of God.

Secondlie, What means he vsed to bewito  
my poore selfe, to become one of his false Pr  
phets, &c.

Thirdlie, To ponder the greatnes of my  
in proclaiming him Christ Jesus, &c.

Fourthlie, To obserue the greatnes of God  
Almighty prouidence in my preseruation  
notwithstanding.

Fiftlie, To note the great fauours I ha  
found at her Maiesties hands and her He  
rable Councel, to spare my life, &c.

Sixtli, To mooue all people to thankfu  
nesse on my behalfe, and to pray that my li  
may tend to Gods glorie.

Seuenthli, To admonish al people (by m  
wofull example) to take heede and beware  
Satans temptations.

Heerunto is added certaine meditations  
Meter, which the sayd Henrie Arthingt  
penned in prison, since his inlargement.



THE  
**MANVALL**  
of the Anatomy or dissection  
of the body of Man,  
Which usually are shewed in the publick  
Anatomical exercises.  
Methodically digested into 6 Books  
By Alexander Read, D: of Physick

London, sold by F. Constable, at his shop  
near the Church of St. Paul, Ludgate Hill.  
1616.

Will: Marshall, sculp't.

THE  
SECOND PART

OF  
**PHILOMYTHIE,**

OR  
**PHILOMYTHOLOGIE.**

CONTAINING  
certaine Tales

OF

*True Libertie.*

*False Friendship.*

*Power United.*

*Faction and Ambition.*

By THOMAS SCOT Gent.

Printed at London, for Francis  
Constable. 1616.

TWO  
SERMONS  
PREACHED BY  
MR. HENRY SMITH: with  
*a Prayer for the morning there-  
unto adioyned.*

And published by a more  
perfect Copie then  
heeretofore.



AT LONDON,  
Printed by H. L. for William Leake, dwelling  
in Pauls Church-yard at the signe of the  
Holy-ghost. 1613.

THE  
Exercise of a chri-  
stian life, written  
by G. L.  
Being the first ground and  
foundacion, whence the two  
Treatises appertaining to re-  
solution, were made and  
framed, by R. P.

Mat 26. ver. 41.

*Watch and pray, that ye enter  
not into temptation; The spirit in  
deede is ready, but the fleshe is  
weake.*

Printed for W. Leake, and are  
to be sold in Pauls church  
yard at the signe of the Crane.

1594.



Printed for William Leake, and  
are to be sold at his shop in Paules  
Churchyard at the signe  
of the Greyhound.

# birth of three Monsters.

in nature, in the City of Namen in Flanders,  
which happned the 16 of December last.

1609.

Faithfully translated, according to the Dutch  
Copy, printed in the same City.

FIPIS.



152

L O N D O N ,

Printed by Simon  
Stafford, for Richard Bun-  
nian, and are to be sold at the  
signe of the red Lion vpon  
London Bridge.

1609.

T W O  
D I A L O G V E S ,

O R  
C O N F E R E N C E S ( A B O V T  
an old question lately remuued , and by the  
*Schismatical company, both by printed Pamphiers,*  
and otherwise to the disturbance of the Churches  
quiet , and of peaceable minds, very  
hotly pursued.)

*Concerning Kneeling in the very act of recei-  
ving the Sacramental bread and wine,  
in the Supper of the Lord.*

*The former*

Betweene two Ministers of the wvord, the one refracta-  
rie, and depriued ; the other not so .

*The latter*

Betweene an humorons Schismatike and a settled professor.

I. C O R . I . 2 0 .

Where is the wise ? where is the Scribe ? where is the dis-  
puter of this world ?

I. C O R . I I . 1 6 .

If any man lust to be contentious , we haue no such cu-  
stome, nor the Churches of G o D .

---

Printed by H E N R Y B A L L A R D .

1 6 0 8 .

FOVRE  
SERMONS,  
LATELY PREA-  
ched, by *Martin Fotherby*  
Doctor in Diuinity, and Chaplain  
vnto the Kings Maiestie.

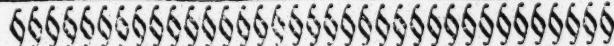
The first at *Cambridge*, at the Masters Commencement.  
July 7. Anno 1607.

The second at *Canterbury*, at the Lord Archbishops visita-  
tion. Septemb. 14. Anno 1607.

The third at *Paules Croſſe*, vpon the day of our deliueration  
from the gun-powder treason. Nouemb. 5. Anno 1607.

The fourth at the *court*, before the Kings Maiestie. No-  
uemb. 15. Anno 1607.

*Whereunto is added, An anſwerc unto certaine  
objections of one vunresolved, as concerning the  
uſe of the Croſſe in Baptisme: written by him  
in Anno 1604. and now commanded to  
be publifhed by authoritie.*



AT LONDON,  
Printed by HENRY BALLARD, for  
C. K. and W.C.

1608.



## *The points in the first Dialogue discussed.*

Whether in the ministring , and receiuing the Communion, wee are necessarily to imitate Christ.

Obiection 1.

Whether Kneeling at the receiuing the holy Communion,hath an appearance of euill. Obiect. 2.

Whether Kneeling at the Sacrament be a monument of Idolatry. Obiect. 3.

Whether Kneeling &c. bee a iust offence giuen to the weake. Obiect. 4.

Whether Kneeling &c. do strengthen the Papists in their bread-worship. Obiect. 5.

Whether Kneeling &c. bee a meere institution of man. Obiect. 6.

Whether Kneeling &c. be a breach of the second Commandement. Obiect. 7.

Whether Kneeling &c. be vrged aboue the commandement of God. Obiect. 8.

Whether no man that Kneeleth can haue faith. Obiect. 9.

A  
T R E A T I S E  
ON  
*THE FIRST PSALME.*  
BY  
M A T H E W S T O N H A M,  
*Minister and Preacher in the  
Cittie of Norwich.*

S. Basil. prefat in psalm.

The diuine Hymnes are high in mistery, profound  
in sence, and comfortable in doctrine.



AT LONDON.  
Imprinted by G. Eld for Walter Burre.

1610.



L O N D O N,  
inted by W. I. for Walter Burre, a  
are to be sold at his shop in Paules Church-  
yard, at the signe of the Crane.

# Common

Ceste h[er]e (gt) places / & Techniques, Worships  
of Christian Religion, gathered by

# Wolfgangus Alsculus, for the use of suche as desire the knowledge of Godly

*translated out of Latine*

Chis boke f<sup>r</sup> eas at Jamys w<sup>t</sup> m<sup>c</sup> Dalle  
yore 1518. C<sup>h</sup>alenge note & ouynge set upon a bill of  
Chis. Hereunto are added two other treatises, made by the same Au<sup>r</sup>hor, one of Othes, and an other of Vsurye.

With a most perfect and plentiful Table.

**C**Love is patient and courteous, — leth not, doth not

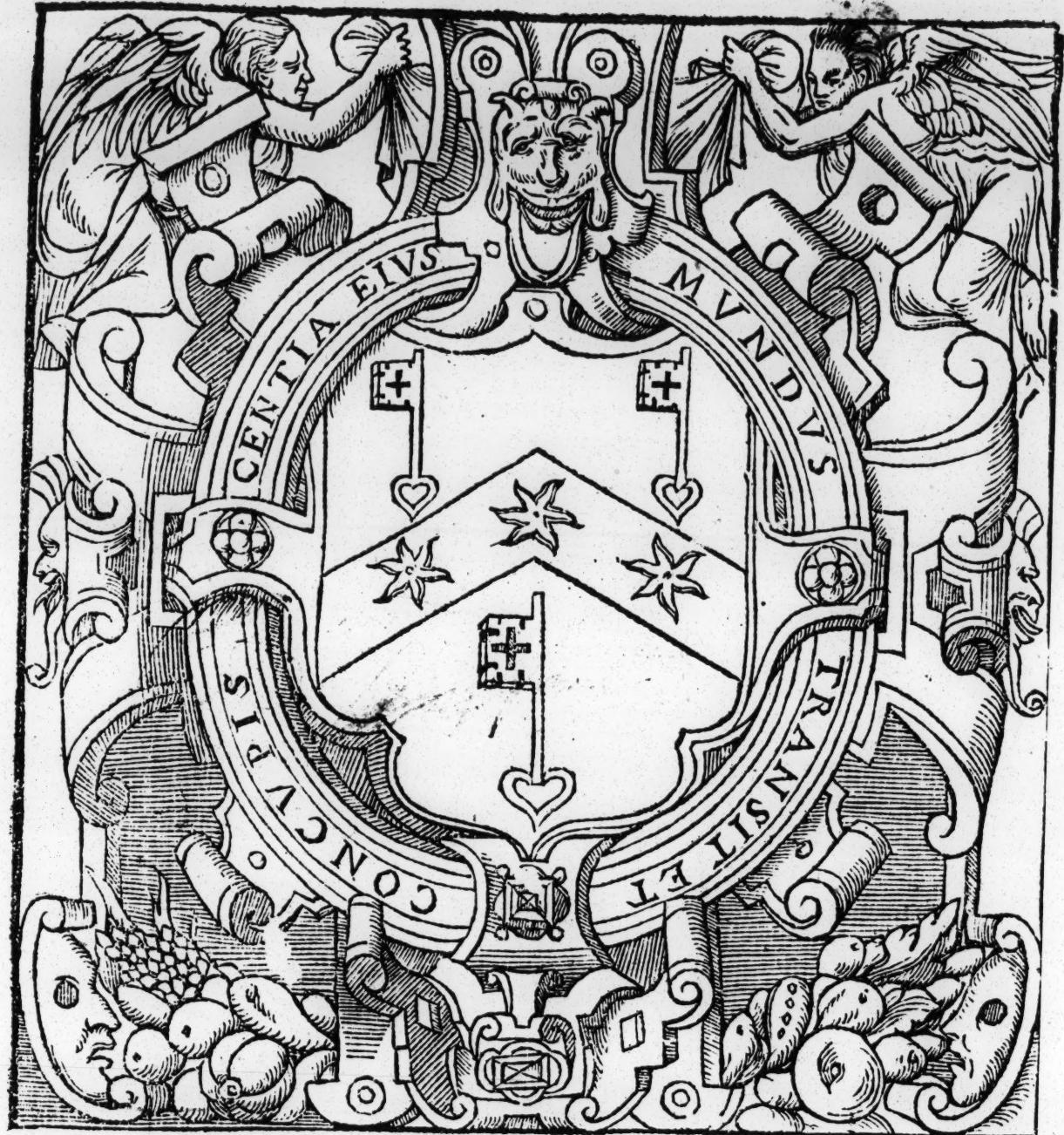


forwardly, is not puff up, dealeth not dishonestly, feareth not her owne, is not

prohibited to anger, interfere not with it, interfere all time.

# LONDINI.

Anno Domini. M. D. L X I I I



So God it woulde, that he in Shilde shoulde beare,  
The keyes his signe, of auncient gentle race,  
By Gods decree, to whome appointed were,  
The Heauenly keies, of skill, and eke of grace,  
Thereby to shewe (O Englande) plaine to thee,  
The treasures great : which thou arte blest to see.

So God it woulde, that he whose prudent sight,  
Disclosed is, by usinge well the keies,  
Shoulde iointly beare, the Starres of Heauenly light,  
In worde to teache, in life to shine alwaies.  
For Starres giue light and beautifie the skie,  
So learning shineth, with life accordinglic.

So God it woulde, that men of worthie faire,  
By noble Actes, by wit and learning tride,  
Shoulde honour haue, deseruing so the same,  
That in their Armes, their name shoulde still abide:  
Yet They, the Worlde, both reason, will and luste,  
With man himselfe, at length must turne to duste.

HIERONYMI ZANCHII  
THEOLOGI CLARISSIMI  
IN D. PAVLIA A-  
POSTOLI EPI-  
STOLAS

EPHESIOS,  
AD PHILIPPENSES,  
COLOSSENSES,  
THESSALONICENSES, Et  
Duo priora capita primæ Epistolæ D. IOHANNIS.

COMMENTARII, IN QVI-  
bus et textus Apostoli accurate explicatur : &  
multi loci communes Theologiæ solidè pertractan-  
tur.

EDITIO ALTERA RECOGNITA ET AVCTA.

Cum INDICE rerum & verborum locupletissimo.

Iohan. §. v. 39.

Scrutamini scripturas: Nam vos videmini vobis in ipsis vitam eternam ha-  
bere, & illæ sunt, quæ testificantur de me.



16 LONDINIO.

Excudebat Jacobus Rimeus cum gratia & pri-  
uilegio Regio.

166

DISPUTATIVN.  
cularum Grammaticalium li-  
bellus, ad puerorum in Scholis tri-  
uialibus exacuenda ingenia primū excogita-  
tus: iam vero denuo reuisus, & non pœnitenda obie-  
ctionum & solutionum multitudine, ad magnum studio-  
rum emolumentum & utilitatem auctus, & cumu-  
latus, opera & industria IOANNIS STOC-  
WOODI, Scholæ Tunbridgensiæ  
olim Ludimagistri.

QVÆ IN HAC EDITIONE  
sunt adiecta, quæstionum index, versis  
aliquot pagellis, facile com-  
monstrabit.

SVNT AVTEM HIC OMNIA,  
ad faciliorem explicationem & intelligen-  
tiam eorum quæ in Regia Grammatica tra-  
duntur & docentur, accom-  
modata.

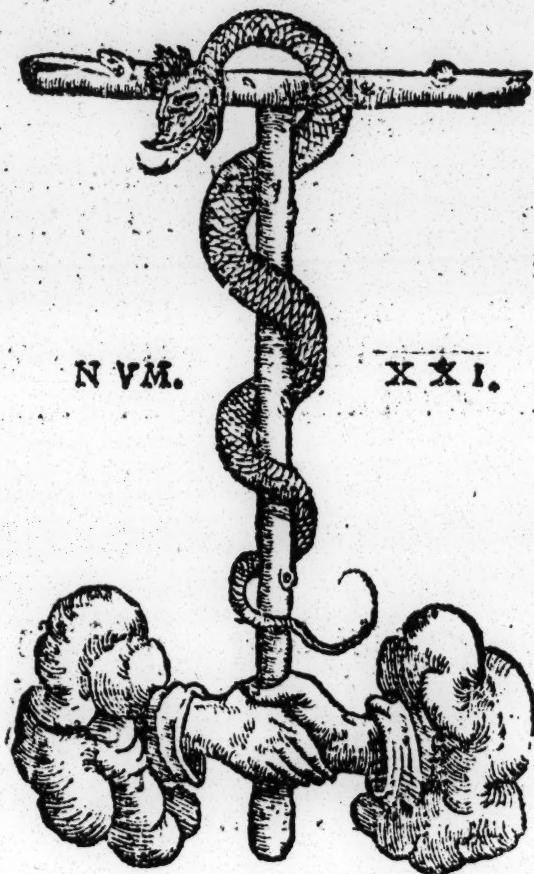


LONDINI,  
Excudebat Th. Judson pro Ioanne  
Harrison iuniore, habitante in Pater noster  
rowe, sub signo aureæ Anchoræ,

and of al men. Which the Papistical doctrine in this mater hath not been, but cam fro Rome sines Berengarius time by Nicolas the ii. Innocetius the third, & other of their sorte: wher as þ doctrine which I haue set forth, came fro Christ & his Apostles, & was of al men every where with one consent taught & beleued (as my booke sheweth plainly) untill the Papistes did transfourme & transubstanciate the chiefe articles of our christe faith. Thus is an aunswere made vnto the false calumniacions of Smith in the preface of his booke, or rather vnto his whole booke, whiche is so full of braggyng, bostryng, flaunderyng, misreportyng, wranglyng, wrastling, false construyng, & lying, that those taken out of the boke, ther is nothing worthy in the hole boke to be answered. Neuertheles in answering to the late bishop of Wynchesters booke, I shall fully answeare also Doctor Smith in all pointes that require answeare. And so with one answer shal I dispache them both. And in som places where onz of them varie from another (as they doe in many great matters, and in the chiefe & principall pointes) I shall set them two together Bicham cum Bachio, & Elernium cum Paciano, to trye whiche of them is more stoute and valiaunte to ouerthrowe the other.

Here endeth the answeare vnto the Preface of M. Smythes boke whiche  
he wrote against the defence of The true and catho-  
like doctrine of the Sacraument of the body and  
bloude of oure Sauioure

C H R I S T E.



N V M.

X X I.

Imprinted at London in Paules churh yarde  
at the signe of the brasen Serpent  
by Reynolde Wolfe.

Cum priuilegio ad imprimendum  
solum.

Imprinted at London by Henry  
Denham, for Lucas Harrison dwelling in  
Paules Churcharde, at the Signe  
of the Crane.

Anno Domini. 1565.  
Nouembris.

Imprinted at London, in  
Paules Churcheyard, at the sygne  
of the Crane, by Lucas Harryson.

Anno. 1563.

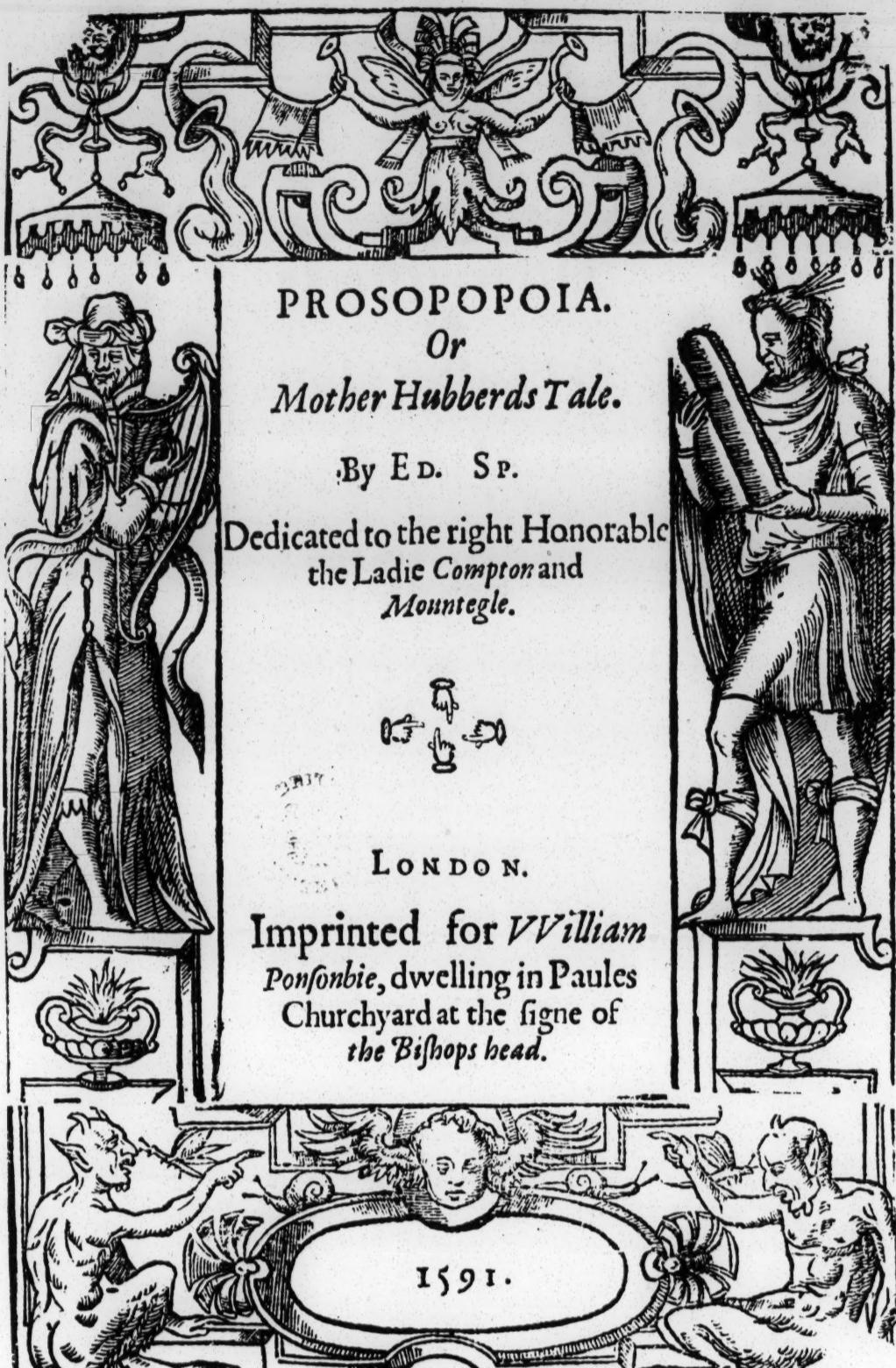


SYNONYMORVM  
SYLVA OLIM A SIMONE  
PELEGROMIO COLLECTA,  
& Alphabeto Flandrico ab eodem authore illustrata :  
nunc autem è Belgarum sermone in Anglica-  
num transfusa, & in Alphabeticum or-  
dinem redacta per H. F. & ab eodem  
denuò multis locis emendata  
& aucta.

Accesserunt huic editioni Synonyma  
quædam poëtica, in poësi versanti-  
bus perquam necessaria.



LONDINI,  
Excudebat Iohannes Harison, impensis  
I. H. I. N. H. F. 1603.



# THE SECOND PART OF THE FAERIE QVEENE.

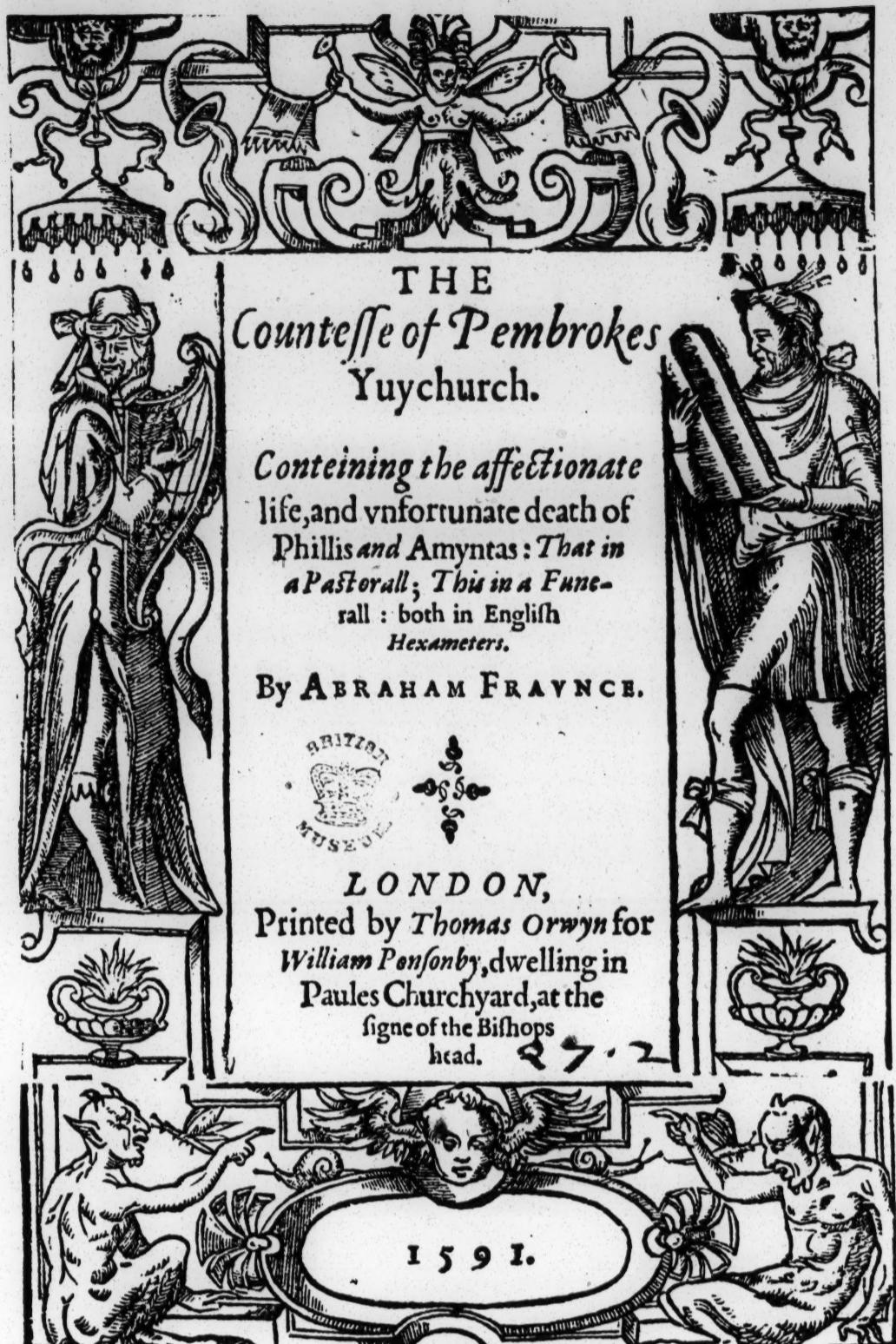
*Containing*

THE FOURTH,  
FIFTH, AND  
SIXTH BOOKES.

*By Ed. Spenser.*



Imprinted at London for VVilliam  
Ponsonby. 1596.



Nec sua lux umbra cafet, nec virtus inuidia.



THE  
THEORIKE  
AND PRACTIKE  
OF MODERNE WARRES,  
*Discoursed in Dialogue vvise.*

VVHEREIN IS DECLARED THE NEGLECT OF  
Martiall discipline : the inconuenience thereof: the imperfections  
of manie training Captaines: a redresse by due regard had: the fitteſt  
weapons for our Moderne VVarre: the vſe of the ſame: the parts of  
a perfect ſouldier in generall and in particular: the Officers in degrees,  
with their ſeuerall duties : the imbattailing of men in formes now moſt  
in vſe: with figures and Tables to the ſame: with ſundrie other martiall  
points. VWritten by ROBERT BARRET.

Comprehended in ſixe Bookes.

*Ozarmorir, dala vida.*

*Ant: 1598.  
B. Mar: 23*



LONDON,  
Printed for VVilliam Ponſonby.

1598.

# A TREATISE

## of the Good and evill

Toungue.

With the vniustableness of the same, and also with  
the abuses thereof.

With a discourse of the punishment which the Lord hath shewed  
on al thos which through swearing and perverting them  
selues, have broken Gods commandments:  
as by this Treatise most plainly  
appareteth.

Made by Iohn of Marconville Gentleman.

Proverb. 16.

*Man intendeth in his hart, but the aunswere  
of the toungue is in Gods hand.*



M

3

Imprinted at London for Iohn Perin dweling in  
Paules Church yard at the signe of the An-  
gell and are there to be sold.

## THE SECOND PART OF THE DEMO-

NIACKE VVORLDE,  
or worlde possessed  
with Diuels, contei-  
ning three Dia-  
logues:

1. Of Familiar Diuels.
2. Of Lunaticke Diuels.
3. Of the coniuring of Diuels.

Translated out of French into En-  
glish by T.S. Gentleman,

Imprinted at Lon-  
don for Iohn Perin, and are  
to bee solde in Paules Church-  
yard, at the signe of the Angel.

2583.

With the Antidote of  
the Devil's Scepter

With a discourse of the pu-

er of the Devil's Scepter

With the Antidote of  
the Devil's Scepter

With the Antidote of  
the Devil's Scepter

With the Antidote of  
the Devil's Scepter

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the Devil's Scepter

With the Antidote of  
the Devil's Scepter

THE  
SECOND PART  
OF THE DEMO-  
NIACKE VVORLDE,  
or worlde possessed  
*with Diuels, contei-*  
*ning three Dia-*  
*logues:*

1. Of Familiar Dineles.
2. Of Lunaticke Dineles.
3. Of the coniuring of Dineles.

Translated out of French into En-  
glish by T. S. Gentleman,

Imprinted at Lon-  
don for John Perin, and are  
to bee solde in Paules Church-  
yard, at the signe of the Angel.

E H A N D Y - C R A F T S

T H E F O U R T H  
booke of the first day,  
of the second  
vveeke.

Of the Diuine Salustius  
Du BARTAS,

Translated by Iosnah Sylvestr.



Printed by P. Short, for William Wood, and  
are to be sold at his Shop at the  
West ende of Paules.

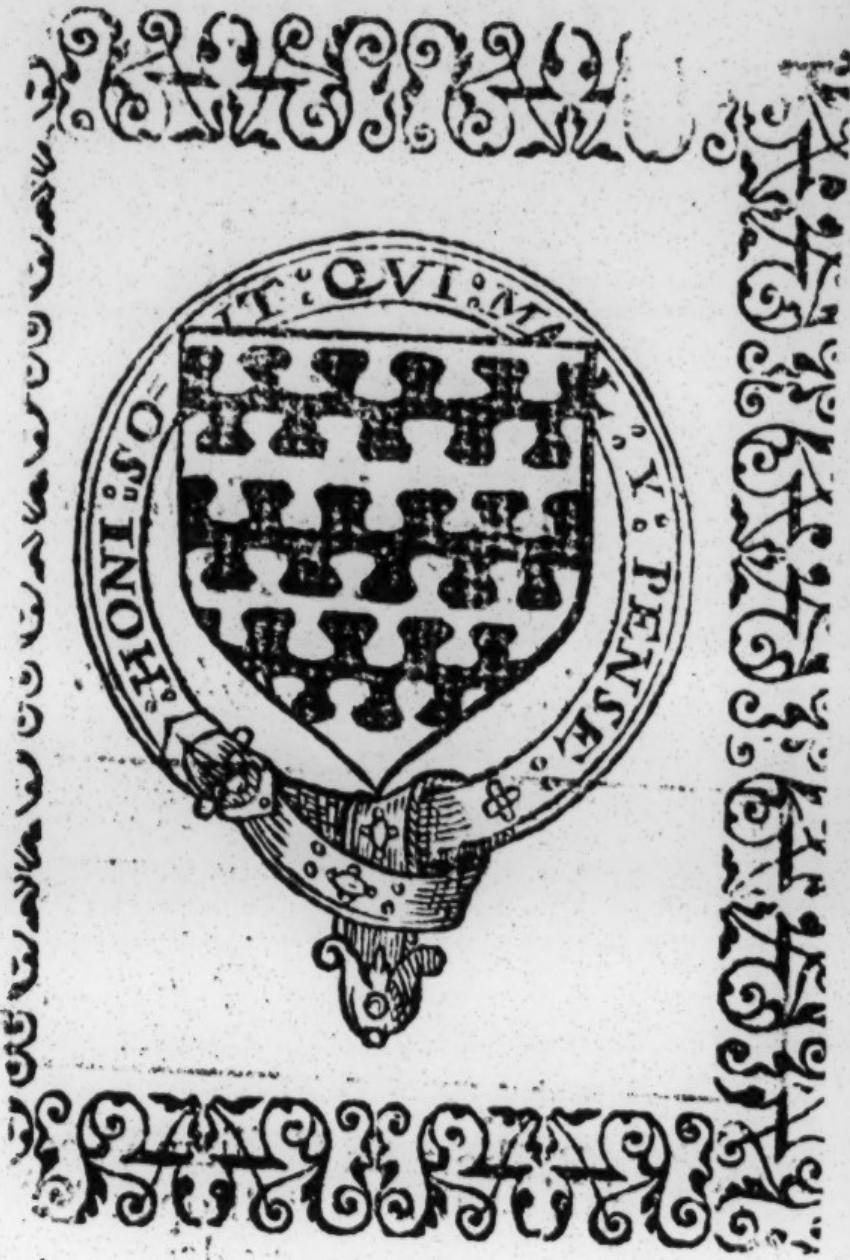
1599.

THE  
vwhole worke of  
that famous chirurgion  
Maister JOHN VIGO : Newly  
corrected, by men skilfull  
in that Arte.

Wherevnto are annexed certain works,  
compiled and published by Thomas  
Gale, Maister in Chirur-  
gerie.



Thomas woodius' vt.  
AT LONDON  
Printed by Tho-  
mas East. 1586. L



Imprynted at  
London in Paules church yarde  
at the Sygne of the May-  
dens heed by Thomas  
Petyt. In the yere  
of our Lorde  
God.  
M. D. XLij.

20 (:) 42

CVM PRIVILEGIO ADIM -  
PRIMENDVM SOLVM.



*cent Entertainment through his*

Honorable Cittie of London,  
Thursday the 15. of  
March. 1603.

So much as ~~is~~ as presented in the first and last of  
their Triumphall Arch's.

With his speach made to the last Presentation, in the  
*Strand, erected by the inhabitants of the Dutchy,*  
*and Westminster.*

Also, a brie~~r~~: *Panegyre* of his Maiesties first and well  
*auspicated entrance to his high Court of Parliament,*  
*or Monday, the 19. of the same*  
*Moneth.*

With other Additions.

Mart. *Quam magis dignos licuit spectare triumphos.*



Printed at London by V.S. for  
Edward Blount, 1604.

# A PREFACE TO THB

READER.



THINKE IT GOOD GENTYLL READER, here in the begynnyng to admonysh  
thee of certayn wordes and kyndes of speaches,  
whiche I doo vse sometyme in this myne answeare to  
the late byshop of Wynchesters booke, least in my-  
stakynge, thou doo as it were stomble at theim.

Fyrst this woord (Sacrament) I doo sometyme  
vse (as it is many tymes taken amouge Wry-  
ters and holy doctours) for the sacramental bread,  
water, or wyne, as when they say, that Sacramentum est sacrae rei signum,  
a Sacrament is the signe of an holye thyng. But where I vse to speake  
sometymes (as the olde authours doo) that Christe is in the Sacramen-  
tes, I meane the same as they dyd vnderstand the mattier, that is to say,  
not of Christes carnall presence in the outewarde Sacrament, but some-  
tymes of his sacramentall presence, And sometyme by this woord (sa-  
crament) I meane the whole mynistracion and receyuyng of the sacra-  
mentes, eyther of baptisme, or of the Lordes supper, and so the olde wri-  
ters many tymes dooe say, that Christe and the holy ghoste be present in  
the sacramentes, not meanyng by that manner of speache, that Christe  
and the holye ghoсте be presente in the water, breade, or wyne (whyche  
be only the outward vysible sacramentes) but that in the dewe minystra-  
tion of the sacramentes accordyng to Christes ordynance and institution,  
Christ and his holy sprite be trewly and in dede present by their myghty &  
sanctifyng power, vertue & grace, in all them þ worthily receyue the same.

Moreover whan I say and repeate many tymes in my booke, that the  
body of Christe is present in them that worshyply receaue the sacramente,  
leaste any man shulde mystake my woordes, and thynke that I mean, that  
although Christ bee not corporally in the outwarde vysible sygnes, yet  
hee is corporally in the persones that duely receiue them, this is to aduer-  
tise the reader, that I meane no suche thyng, but my meanyng is, that  
the force, the grace, the vertue and benefyte of Christes bodye that was  
crucifyed for vs, and of his bloudde that was shedde for vs, bee really,  
and effectually present with all them that duely receaue the sacramentes,  
but all this I vnderstande of his spirituall presence, of the whyche her  
saythe, I wyll bee with you vntyll the worldes ende. And wheresoever  
two or thre be gathered togither in my name, there am I in the myddes of  
theim. And he that eateth my fleshe and dynketh my bloude, dwelleth in  
me, and I in hym. Nor no more truely is he corporally or really presente  
in the due minystration of the Lordes supper, than hee is in the due miny-  
stration of Baptisme.

The thirde thyng to admonishe the reader of is this, that whan I name  
Doctor Stephen Gardynere Byshoppe of Wynchester, I meane not  
that hee is so nowe, but forasmuche as hee was byshoppe of Wynche-  
ster at the tyme when he wrote his booke agaynst me, therfore I answeare  
his booke as wrytten by the Byshoppe of Wynchester, whyche elles  
needed greatly none answere for any greate learnyng or substaunce of

Sacrament

Christes  
presence in  
the godly  
receiuer.

Matth. vi.  
Mat. 18.

John.6

The na-  
myng of  
the late  
byshoppe of  
Wynche-  
ster.

## THE PREFACE.

mattier that is in it.

The reall  
presence  
of Christe  
shuld proue  
no Tran-  
substantia-  
tion of the  
bread and  
wyne.

The laste admonition to the reader is this, where the sayde late bys-  
hoppe thynketh that hee hathe sufficiencely proued Transubstantiation,  
(that is to saye, that the substaunce of breade and wyne can not bee in the  
Sacramente, if the bodye and bloudde of C H R I S T S were there) by-  
cause two bodies can not bee togythers in one place, although the truthe  
bee, that in the Sacramente of C H R I S T S bodye, there is corporal-  
lye but the substaunce of breadde onely, and in the Sacramente of the  
bloudde, the substaunce of wyne onely, yet howe farre hee is deceyued,  
and doothe varye frome the doctrine of other Papystes, and also frome  
the principles of phylosophy (whiche hee taketh for the fundation of his  
doctrine in this poynte) the reader hereby maye easly perceyue. For yf  
wee speake of Goddes power, the Papystes assyrmme, that by Goddes  
power, two bodies maye bee togyther in one place, and then why maye  
not C H R I S T S bloudde bee with the wyne in the cuppe, and his fleshe  
in the same place where the substaunce of the breadde is? And yf wee  
consyder the cause wherefore two bodies can not bee togyther in one  
place by the rules of nature, it shall euydently appeare, that the bodye  
of Christe may rather bee in one place with the substaunce of the bread,  
thenne with the accidentes thereof, and so lykewylse his bloude with the  
wyne. For the naturall cause wherefore two bodies can not be togy-  
ther in one place (as the phylosophiers saye) is their accidentes,  
theyz bygnesse, and thycknesse, and not theyz substaunces. And  
then by the very order of nature it repugneth more that the  
body of Christ shoulde be present with the accidentes  
of breade, and his bloude with the accidentes of  
wyne, then with the substances eyther of bread  
or wyne. This shall suffice for the admo-  
nition to the reader, ioyning thereto  
the Preface in my fyrist booke,  
whyche is thys:

A  
LETTER  
TO M<sup>r</sup>. T. H.  
LATE MINISTER:  
Now Fugitiue:

FROM SIR EDVVARD  
HOBY Knight.  
IN ANSWERE OF HIS  
*first Morine.*

---

HEBR. 3. 12.

*Take heed, Brethren, lest at any time there be in any  
of you an euill heart, and unfaithfull, to depart  
away from the living God.*

---



AT LONDON,  
Imprinted by F. K. for Ed. Blount and W. Barret,  
and are to be sold at the signe of the blacke  
Beare in Pauls Church-yard.

1609.

AN ANSWER  
OF THE MOST REVEREND FA-  
THER IN GOD THOMAS ARCHEBISHOP OF  
Canterburye, Primate of all Englande and  
Metropolitane

V N T O

A crafty and sophisticaall cavillation devised by Ste-  
phen Gardiner doctour of law, late bishop of Win-  
chester, agaynst the trewe and godly doctrine of the moste  
holy Saccament of the body and bloud of our Sa-  
uiour I E S Y C H R I S T E.

Wherin is also, as occasion serueth, answered such places of the  
booke of D. Rich. Smyth, as may seeme any  
thyng worthy the aunsweryng.

I T E M

Ye shall fynde here also the true copye of the booke written,  
and in open courte delyuered, by D. Stephen Gardiner,  
not one woorde added or diminished, but sayth-  
fully in all poyntes agreeing with  
the Oryginall.



Reade with iudgement, and conferre with diligence, laiying aside  
all affection on eyther partie, and you shall easilly perceave (good Reader) how  
slender and weake the allegations and persuasions of the Papistes are,  
wherwith they go aboute to defende their erronious and false  
doctrine, and to impugne the truthe.

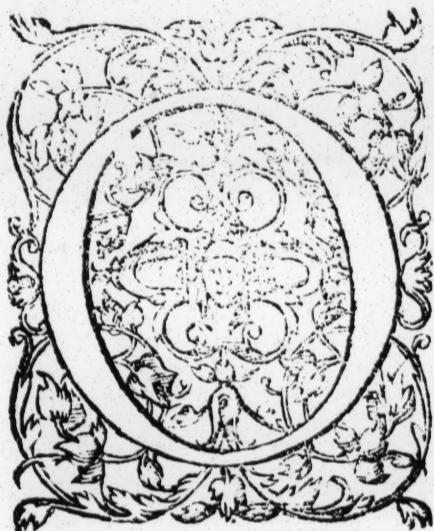
Thomas Lickes  
oweth this booke  
witness me R. ANNO  
M. D. LI.

Imprinted at London by Reynolde Wolfe, with the  
Kyng his moste gracious priuilege.

And licenced according to the meaninge of  
the late Proclamation.

Thomas Lickes Citizen and Fishmonger of  
London

To the moste Reuerend Father  
in God Mathevve Archebyshop of  
*Cantorbury, Primate of all Englande, and Metro-  
politan, my gracious and singulare good  
Lorde and Patron.*



FTENTIMES, (moste reuerende father  
and my graciouse and singuler good Lorde)  
by daily proofe and experiance continually  
presenting the same to my sight and memo-  
rie, I am enforced to acknowledge the moste  
merciful liberalitie and inestimable benefites  
of our moste graciouse God and Father, so  
bountifullye bestowed vpon this our natiuе  
countrye, wherin I my selfe doe dailye feele  
and enjoy for my parte the most sweete taste  
of hys vnspeakeable goodnes. Whan euē lately not only the wholle  
estate of this noble realme, as touching civile and temporall respectes,  
(as we call them) stooode in euident daunger of ruyne and destrucciō,  
by vnnaturall neglecting of duetie in those to whom it most appertained,  
but also the soules & consciences of the Christian people within  
this lande (by withdrawing the free course of Gods most holy Gos-  
pell, and by the vngodly and vncharitable dealinges of those that in  
profession did beare the most Godly and charitable tytles of Byshops  
and Fathers) were either most daungerously and damnabley blinded,  
or most miserably and sorowfully thralled and oppressed. Euē than  
our good God most graciously, not only deliuered vs from that heauie  
yoke which his wrath for oure sinnes had laide vpon vs but also of  
his owne mercie for our comfort he blessed vs with the most happye  
gouernement of our moste excellent soueraigne Ladye the Q[ueene]nes  
Maiestie, a Princes worthely to be compared with the moste noble,  
most peaceable, most honorable, most mercifull, and most Godly go-  
uernors, that euer reigned in the worlde. By her highnes the highest  
God hath restored to vs the hyghest treasure of his heauenly worde.  
By her hee hath so refreshed and strengthened the state of the com-  
men weale, that in fewe yeares, Englande nowe seeth her selfe of the  
weakest made one of the mightiest, of a poore one made one of the  
richest, of the moste disordered made one of the moste iustlye ruled  
realmes in Christendome. and hath beholden their falles & miseries,  
(by Gods hands inflicted, & not of her owne selfe sought or desiered)

## THE PREFACE.

which threatened and vnnaturally practised her ruine and destrucciō. And for the continuance of this most blessed gouernement, it pleased the same our most gracious God by the same meane of our most excellent Quene, to furnishe both her Maiestie and the Realme with most fitt and worthy Ministres for both offices of distribution of the same benefits of God, both in Ghostly and ciuile causes. He hath (I say) provided for her Maiestie and the Realme, your grace, and other most graue, learned, and Godly Byshops, to guide and teache Her wise, noble and prudent Counsellors and Officers, to rule and gouerne (I trust and pray to God it may so alwaies appere) all most louing faithfull and obedient Subiectes. How prudentlie, carefullie, and beneficiallie her noble and true harted counsellors haue done their honorable seruice to her highnes and the commen weale, both her Maiestie may iustlie glorie, and wee haue cause most thankefullye to acknowledge. How grauelie, learnedlie, and Christianlie, your grace and other the Byshops, by moste Godlie trauaile with the good helpe of her graces Lawes in that behalfe prouided, haue reformed the state of the corrupted Churche, restored to God his dewe honour in publike seruice, planted true obedience to her Maiestie in the hartes and consciences of her subiectes, deliuered thē thralled mindes of true Christians, from their heauie bondage and oppression, drawen the deceiued soules out of moste dangerous errours, and to oure eternall comforte published the moste glorious lighte of Gods moste holy truthe, bothe her Maiestie, to her great contentation, joyfully beholdeth, and we the flocke committed to her charge & vnder her to your executions, do bothe feele in our commoditie & right worthely do confesse with moste louinge memorie. These thinges whan I consider, and therewithall doe waye, how much we are bounde by these singular benefites, not only with al deuotion to reuerence both her Maiestie and such her most worthie Ministers, but also to endcuour our selues euery one according to his parte and abilitie, with suche portion of seruice, as may lye in our powers to further and aduaunce those most graciuose doings to the glorie of God, thankefull acknowledging of the goodnes of her highnes and her officers towarde vs, and to our owne inestimable benefit. In this thought I am driuen to consideration of my selfe, and to searche what there is in mee, whereby I may shewe my selfe thankefull to my Prince and Gouernours, and profitable to my fellowe Subiectes, I finding my bringing vp to haue been such, that if any thing be in mee to serue towarde the good ende, it is that simple portion of learninge whch I haue atteined in that Vniuersitie that now flourisheth by our saide soueraigne Ladies restoringe of pure and Godly knowledges. And in seeking what part of learning might by my labour be drawnen



TO EDWARD SEYMOVR  
Earle of Hertford:

*Concerning his question of a distressed  
man in a Boate vpon the Seas.*

**N**oble Lord, the iudgements of men, are euer according to the set of their affections , and as the images of their passions are drawne within , so they send forth the forme of their opinions : and accordingly must I iudge of this case ( which your Honour hath moued vnto me) as my selfe do stand looking thorow the prospectiue of mine owne imagination , that onely takes measure of other mens passions by that it selfe feeles . Referring the same to the better censure of your honour,

*Who shall euer commaund me,*

S A M V E L D A N I E L.

*Concerning the Excommunication of  
the Venetians*

A  
**DISCOURSE**

Against CÆSAR BARONIVS  
Cardinall of the Church

of ROME.

*In which the true nature and use of Excommunication  
is briefly and clearly demonstrated, both by Testi-  
monies of Holy Scripture, and from the old  
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Written in Latine by NICOLAS VIGNIER, and  
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LONDON

Printed by M.B. for C.B. and are to be sold in Pauls  
Church-yard at the signe of the White-swan.  
1607.

**Articuli per Archi-**

**episcopum, Episcopos & reliquum**

**Clerum Cantuariensis Prouinciae in Synodo**

**inchoata Londini, vicesimo quarto die Men-**

**sis Nouembris, Anno Domini 1584. Regnique**

**Serenissimæ in Christo Principis Dominæ Eliza-**

**bethæ, Dei gratia Angliae, Franciæ & Hyber-**

**nix Reginæ, fidei Defensoris &c. vice-**

**simo septimo stabiliti, & Regia**

**auctoritate approbati &**

**confirmati,**



**Londini,**

In ædibus C.B.

## THE P R E F A C E.

Scholemen requiring to be accordingly aunswered, haue made some mens works (whilest they seeke to satisfy the learned,) not altogether so familier & meete to teache the vnlearned. Some other, for brefenes haue not saide inough to such as can not gather alby a litle. Some haue not in all things thought and taught soundly. Some by diuiding their whole worke into fewe principal places, haue not distinctly ynough holpen the vnderstanding and memorie of the simple learner. Some caried on with feruentnes of zele, seeme to some men to fraye awaye those that might haue been allurede . Euery of these that thinke and teache truly in respecte of those , to whose capacities he fitly serueth, hath deserued well of the Church of God . But diuers workes in Gods Vineyardc require diuers manners of trauaile , as to pluck vp stronglye, to weede warely, to sow orderly, to plante surely, do aske in somc thinges force , in some thinges heedful attendaunce, in some thinges cunninge discretion . To conuince Heretickes , to afraye obstinate sinners , to winne the vnbelcuers , to teache the ignoraunt, to strengthen the weake, to upholde the stonge, to abate presumption, to succour in dispeire, are sundry thinges, & not perfourmed all in one sort. So some, which in other pointes haue fullye perfourmed so muche as their enterprice did aske, yet in orderlye and plaine teachinge of the simple, haue not been so full & plaine as might for that vse be wished. And in that point of easie instructinge the vnlearned , this Musculus (whose worke of Common places is here translated) for the readers benefite in iudgement of the best learned most aptly serueth for them, that neede by orderlye instruction to be so taught the principle articles and rules of Christianitie, as they may easely conceiue theim and faithfully keepe theim . The Author himselfe is the publyke reader of Diuinitie in the Citie of Berna in Heluetia, a man of moste Godly lyfe, trained in learning by the space well nere of. L X. yeares, occupied in continuall reading and expounding of Scriptures, hauing atchieued thereby to such an excellencie, as he may be numbred among the most profoundly learned Doctors that haue written in the Churche of God . His order is fit , well digested , and conuenientlye hanging together . His manner of proues and argumentes, applyed to commen capacitie . His places and tytles distinct, & of sufficient number. His discourses vpon euery seuerall matter not tedious or combersome . His consultations free from sharpe and vnkinde bytinge, full of graue and charitable aduertisementes. His Latine stile throughout the whole, is gentle, plaine, and such as vsually men without helpe of cuning artes, do and may vnderstande. Finally, all the worke is written with good aduisement, made with ten yeares trauaile and perusinge, tempered to theire measure for whome it was prepared, that is to saye, for

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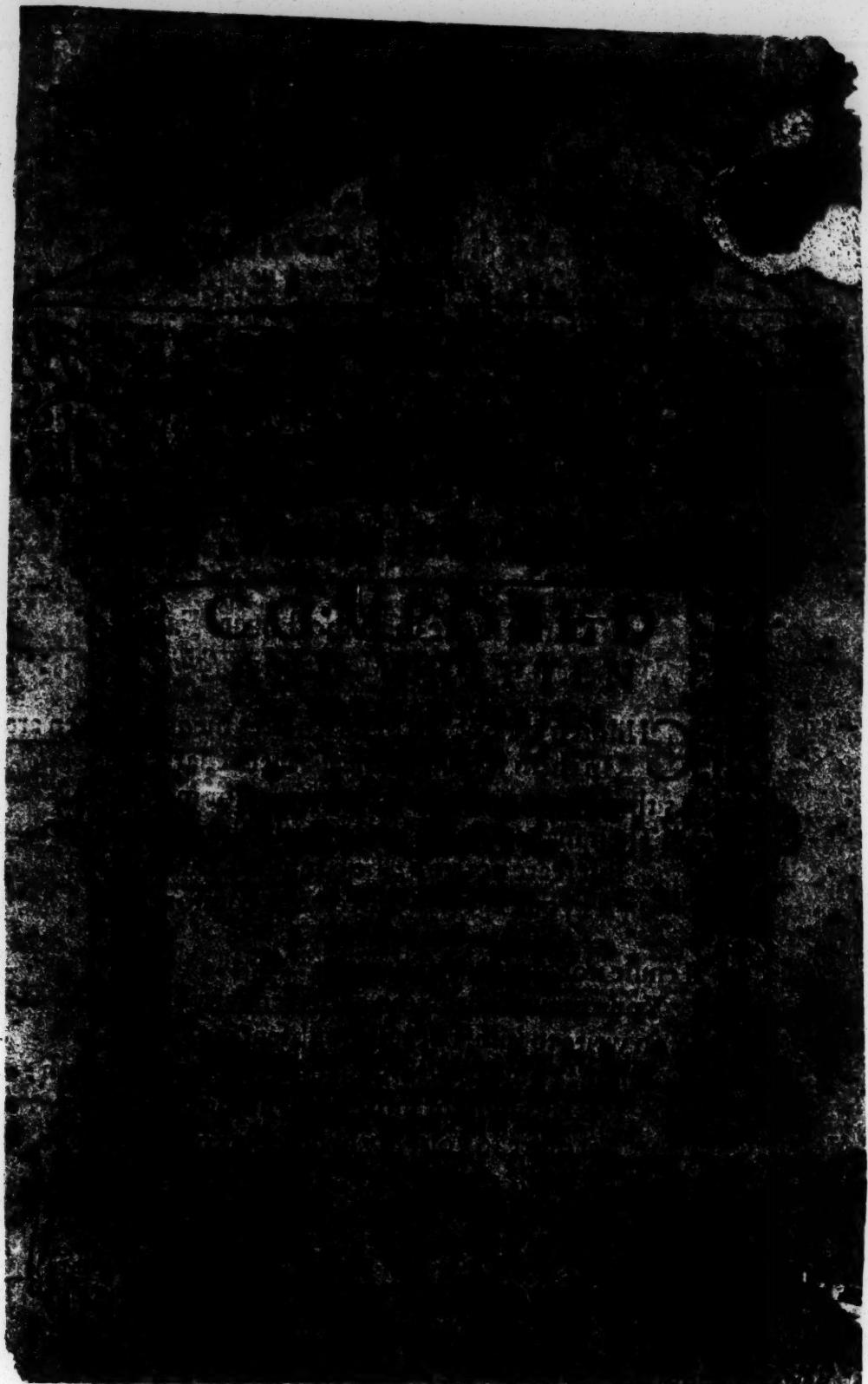
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to best vse, I saw how both reason and continuall experience do sufficiently proue, that in all knowledges an orderly waye of teaching is necessarie, both for the easier attaining of vnderstanding, and for the sure keeping thereof in memorie. For as confusion dulleth and amaseth the minde, and in an vndigested multitude many thinges doe easely slippe from remembraunce, so order helpeth to furnishe and enforme the witte ; and preserueth the ymagination of thinges conceaued. This reason hath moued diuers excellent men in sundrye artes; orderly to deliuere those thinges in rules, which they themselues had painefull learned by experience. For which doing amonge the heauenly men, those that by good obseruation of nature and vse haue holpen men to the vnderstanding of knowledges beneficjall to the life of man, haue bene aduaunced to diuine honours, and esteemed Goddes; wherein though the iudgement of men not truely thinking of Godhead and Godly thinges, haue perniciously erred, yet the thankefull regarding of benefites receaued of good and cunning men, proceded of true and naturall consent, that suche good doinges to furnishe and garnishe the lyfe and witt of man, are worthie of commendation, and to bee acknowledged as thinges from God and from Godlye loue to men. If than in humane artes and such as seeme only for vse and decaying of present life, their trauail hath been so well emplioied that haue endeuored themselues by obseruatiō to bring nature and vse to rules, and by orderly teachinge thereof to traine the wittes of men to good and pleasant knowledges, how much commendably is their labour bestowed, that by order haue laboured to guide the conceit, and stablish the memorie of men in that knowledge, which euery mans dutie bindeth him trulie to knowe, and continually to haue in consideration : I meane a true thinking of God and Religion, and all that is by God enioined to every man for the enioying of his saluation, quiet of his conscience and behauour in his calling . To this ende many notable men in the Church of God of late dayes haue written bookees of Common places of Religion , wherein they haue not onely well and plentifully declared what is to be thought in euery article concerning Christian beliefe and dutie , but also haue largelye and mightely confuted suche errors, as eyther in the neerer times to the Apostles by auncyent deceauers, or more lately by Papistes and Anabaptistes and such other Heretycks of the newer sorte, haue in matters of faith corrupted the true iudgement of the nature of God and iustification of man, and in matters of lyfe and duetie haue by ouer much confydence in traditions and merites of men quenched the feare of God. But in the doing hereof, the subtile euasions and shifts of learned Hereticks, the intangled questions, distinctions, and troublesome darknesses of



THE P R E F A C E .

to best vse. I saw how both reason and continuall experience do sufficiently proue that in all knowledges an orderly waye of teaching is necessarie, both for the easier attaining of understanding, and for the sure keeping thereof in memorie. For as confusione dulleth and amafeth the minde, and in an vndigested multitude many thinges doe easely slippe from remembraunce, so order helpeth to furnishe and enforme the witt, and preserueth the ymagination of thinges conceaued. This reson hath moved divers excellent men in sundrye artes, orderly to deliuere those thinges in rules, which they themselues had painefullie learned by experiance. For which doing amonge the heathen men, thole that by good obseruation of nature and vse haue holpen men to the understanding of knowledges beneficiale to the life of man, haue bene aduaunced to diuine honours, and esteemed Goddes, wherein though the iudgement of men not truely thinking of Godhead and Godly thinges, haue perniciouslie erred, yet the thankesfull regarding of benefites receaued of good and cunning men, proceeded of true and naturall consent, that suchie good doinges to furnishie and garnishe the lyfe and witt of man, are worthy of commendation, and to bee acknowledg'd as thinges from God and from Godlye loue to men. If than in humane artes and such as seeme only for vse and decaking of present lyfe their traueil hath been so well emploied that haue endeuored themselves by obseruatiō to bring nature and vse to rules, and by orderly teachinge thereof to trame the wittes of men to good and pleasant knowledges, how much commendably is their labour bestowed, that by order haue laboured to guide the conceit, and stablish the memorie of men in that knowledge, which euery mans duetie bindeth him trulie to knowe, and continually to haue in consideracion: I meane a true thinking of God and Religion, and all that is by God enioined to euery man for the enjoying of his saluation, quiet of his conscience and behaviour in his calling. To this ende many notable men in the Church of God of late dayes haue written bookeſ of Common places of Religion, wherein they haue not onely weil and plenifullie declared what is to be thought in euery article concerning Christian beliefe and doctrine, but also haue largeliē and mightily confuted ſuiche erroris, as either in the neerer times to the Apoliles by auncient deceauers, or more lately by Papiftes and Anabaptiftes and ſuch other heretycals of the newer forte, haue in matters of faith corrupted the true judgement of the nature of God, and iuftification of man and in matters of lyte and dietie haue by ouer muche conſideracion and inuictiōnes and merites of men quenched the feare of God. But in reaſoning hereof, the ſubtile euations and libiftis of learned Heretys haue intertangled queſtions, diſtinctions, and troubleſome dubitatis, ſo



# Youths Instruction.

COMPOSED  
AND WRITTEN  
by WILLIAM MARTYN  
*Esquire.*

Recorder of the honourable  
Cittie of EXETER.

The second Edition.

*Prestat non nasci;  
Quam male vivere.*

LONDON

Printed by John Beale, for Richard  
Redmer, and are to be sold at the Star at  
the west end of Pauls. 1613.

To my deereley honoured Father in  
WILLIAM MARTYN Esquire.

If it be true, that Opposites together  
Being compar'd, seeme clearer each by other:  
*Then my defects (comming from true affection)*  
*Shall not detract, but adde to your perfection.*  
T' were to gild gold, your labors to commend;  
Few men can equal them, none reprehend:  
*Yet some (no doubt) will cast an envious glance,*  
*For Art hath one sworne Foe, call'd Ignorance.*

Peter Beuys.

To my more then most deere Father,  
WILLIAM MARTYN Esquire.

Children are Bookes; and Bookes mens children  
In them is stamp't the Fathers character:  
As they prove well, or ill, they make, or marre,  
Their makers Joy; from hence his hope, his Feare  
But feare not you; be confident that we  
(As you expect) will to your comfort be.

I enuie not my dearest brother this,  
Your graue Instruction of his tender youth;  
You write to him; because he absent is;  
But me you daily learne, from your owne mouth:  
It is enough, for more I will not looke;  
Let me read you; My brother take your Booke

WILLIAM MART



# The Peace-Maker:

O R,

GREAT BRITTAINES BLESSING.

Fram'd

*For the continuance of that mighty Happinesse  
wherein this Kingdome excels many Empires.*

Shewing the Idlenesse of a Quarrelling Reputation,  
wherein consists neither MANHOOD nor  
WISDOME.

*Necessary for all Magistrates, Officers of Peace, Masters of  
Families, for the confirmation of youth, and for all his  
Majesties most true and faithfull Subiects.*

*To the generall auoiding of all Contentions  
and Bloud-shedding.*

LONDON

Printed by John Beale. A.N.D.O.M. 1619.

M A T T H Æ I  
S V T L I V I I

*De recta studij theologici  
ratione, Liber  
vnus.*

E I D E M E T I A M A D I V N.

*Etus est breuis de concionum ad populum  
formulis, & sacrae Scripturæ varia pro  
auditorum captu tractati-  
one, libellus.*

I O A N N. 14.  
Dicit ei Jesus, ego sum via, veritas & vita.

*Ambrosius Offic. lib. I. c. I.*  
Vnus verus magister est, qui solus non didicit, quod omnes  
doceret. Homines autem discunt prius, quod doceant.



L O N D I N I ,  
Apud Melchisedechum Bradwood.

1602.

Collected, and newly mu-  
tated by  
JOHN FLORIO,

Reader of the Italian ynto the Soveraigne  
Majestie of ANNA,

Crowned Queene of England, Scotland, France  
and Ireland, &c.

And one of the Gentlemen of hir Royall Princie  
Chamber.

Whereunto are added certaine necessarie  
rules and short observations for the  
Italian tongue.

LONDON,  
Printed by Melch. Bradwood, for  
Edw. Blount and William Parret.  
ANNO 1611.

Magnificiently written, and  
printed in folio.

Two volumes, bound in  
one cover.

Price £20.00

disbound books £12.00

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## An Admonition to the Reader.



HEREAS this Author hath plainlie & learnedlie set out the substance of the doctrine whiche is auouchable by Gods worde, with the forme of celebrazion of the Sacraments moste agreeable to the practise of the primitive Churche, whiche yet in Rites and Ceremonies is not so precilis to be folowed, but it is left free to all Churches, to dispose them indifferently as thei may know to make to edification. And wheras this Author expresseth some particularities, not agreeable to the usage of this our Churche of England, who ment himselfe none other wise to charge the Reader, is any necessarie of receauinge his judgment and opinion in thinges of meere circumstance. And protesteth indiuers partes of his Booke, that he meaneth not to prejudice the iudgmet of any others, who may more exactlie expende suche matters in question : So is it fit for the (good englishe Reader) to be an obedient subiecte to all ordres prescribed vnto the in this Realme where thou dwellest, whatsoever difference thou maist reade in writers vtering their opinios which for their Countries feare moste conuenient, and be so practised in the same . So that he shoulde be an disciuisefull teacher, thas vpon the warrantie of this wrytinge, shoulde vrge without exception all thinges written by this Author ( or any other suche translatoz in o the englishe tonge ) further then thei ment them selues, so breakinge unitte and peace in Religion, and bringinge discorde in matteres more indifferent . As wheras this Author seemeth to disallowe the Interrogations that be made at the christeninge of Infants, yet in the ende of his discourse of these matteres, I do prescribe (saith he) or giue ordre vnto no man, but by other mens leaue I do vtrily declare what I thinke moste profitable and expedient, whiche his sayinge & profession in this point, may like wise be farther drawne to other suche opinions not agreeable in every pointe to the manner and forme of oure Religions vsed and practised . For it were a greate Tyrannie in the Churche of God, for any one Autho: wriitinge his opinion in things disputable, to desier to be precilis folowed. No nor Sancte Augustines autho:ritie ought to be receaued here emong vs, who willer chil- dren to receaue the Sacrament of the Lords Supper, without the participatio of the which, he saith, thei can not be saued . No more likewise oughte the autho:ritie of Gregorie Pazi- anzen to waie with vs, who would that children shoulde differred from Baptisme for iii. yeares, vncill thei mighthe bothe heare and aunswer somewhat of the mysteries of the same. Whiche their sayings and opinions are not to be forced as necessarie to be folowed, but muste be taken as opinions of suche Doctors, so thinkinge for the time : whervnto neither this Churche of England, nor any other ought to be subiecte, but to be left to their particular determination, as shall be thought good vnto them. This Caution therefore ( good Reader ) if thou doest obserue in the perusing of this mans worke, or of any other such, it shall moue the to state thy selfe from any innovacion of things quietlie reposed, from vteringe suche iudgments in contention, to winne a singularitie in newenes of opinio, to the disturbance of the quiet instruction of the people.

And thus farre well.

God save the Queene.

THE P R E F A C E.

for the vnlearned as they shal not nede to dispaire of vnderstanding, & so for the learned, as thei shal haue no cause to disdaine the studying it. For these causes I tooke in hande to translate this good work into our English tongue. And callinge to minde the great duetie that I owe to your good grace, & the great benefit that the whole Realme receiueth by your wise & zelouse Christian gouernance in causes of Religion, I haue ben emboldened to offer this my labour vnto your Grace, not onely priuately by your goodnes to mee, but also and rather publike-lye by consideration of your Graces good and carefull tenderinge of the aduancement of Gods truthe in this his Church of England, wher-  
of next to the Queenes most excellent Maiestie, the principall charge  
pertineth to you, by whose commendation or good allowance, if  
this Booke shall receaue some encrease of credite, it shalbe much abler  
to doe the more good with all men that shall studie it, amonge whom  
your Graces iudgement hath (as it ought & well deserueth) so good  
estimation & authoritie, as may well make Musculus to be the more  
regarded, lyke as I am sure that Musculus is suche, as shall not make  
your Grace ashamed of commendinge him. And thus yelding my  
whole trauaile to your censure and reformation, I remaine alwaies at  
your Graces further pleasure and commandement. At Oxenforde, in  
your Graces College of Merton,

Your Graces humble  
obedient  
*John Man.*

# VLISSSES vpon Aiax.

Written by Misodiaboles to his  
friend Philaretes.



AT LONDON  
Printed for Thomas Gubbinss  
1596.

IVSTINI  
EX TROGI  
POMPEII HISTO-  
RIIS EXTERNIS  
LIBRI XLIII.

HIS ACCESSIT,  
EX SEXTO AVRELIO VICTORE  
Devita & moribus Romanorum Imper-  
atorum Epitome.

*Omnia quam diligentissime ex variarum exempla-  
rium collatione castigata.*



S

LONDINI  
EXCVDEBAT THOMAS  
HAVELAND. 1609.

A  
DIALOGVE OR  
CONFERENCE BE-  
twene *Jrenæus* and *Antimachus*,  
about the rites and Ceremonies of the  
Church of England:

By SAMUEL GARDINER, Doctor  
of Diuinite.

*Psal. 122. vers. 6.*

O prase for the peace of Ierusalem : they shall prosper that  
long thee.

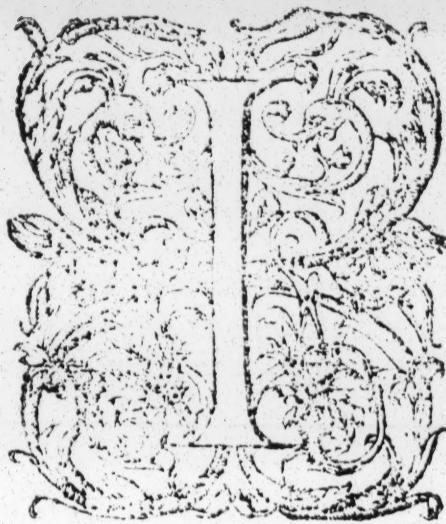


AT LONDON,

Printed by Richard Braddock for Thomas Bushell, and are to be  
sould at his house, in the Petty Cannons. 1605.

# The Preface of Wolfgang Musculus

vnto the Christian Reader.



T IS MORE THAN YENNE  
yeares paste (W<sup>e</sup>lbeloued in the Lorde) since  
I first began to write these Places; and therefore  
no man can haue occasion to thinke that I haue  
rashly and without good deliberatiō let any thing  
eskape me. And I wishe to God, that the slowe-  
nes in the setting forth therof may throughli help,  
that there be found nothing therin dissonant from  
the rule or purpose of the holy Scriptures. For  
I would not willingly in any thinge that I write,  
bee the Author or maintainer o' any kinde of error, though it were never so  
small. And the cause of my slowe proceeding in this worke, was that by the  
order of our Schoole I coulde not take in hande but one place in a weeke to  
expounde to my hearers, but I perceave that there commeth no harme at all  
by the longe tarieng in the setting forth hereof: for surely it shall seeme soone  
ough doone, in case it be well ough doone.

I doe vnderstande right well, that many learned men haue heretofore  
written and set forth Common Places touching Religion, whereupon it may  
seeme perhaps a matter both vaine and superflououse to traualle anye further  
therin, forasmuch as it is beyonde all hope, that any of my doinges can bee  
comparable, much less better, than that which is already doone by others.  
But like as I doe thinke their traualle and labour well bestowed, which haue  
written herein before mee, so I shall not mislike with them nother, which shall  
enterprize to doe any thing in the like case after mee. For notwithstandinge  
that there be some liche founde now and than in their writings, which dooe  
occupie themselves in the worcke of the Lorde, yet the very endeavor it selfe  
being good, is alwayes to bee borne withall, and not to bee mislicked. Suche  
is my iudgement of the writings of others, and therefore I take it not to be  
much out of the way to stande in this hope, that others may iudge the like also  
so of mee. For as Augustine doth allowe sondrie translations of holly  
Scriptures, because they may all turne the diligent Reader vnto some profit,  
so what is the let, but that the like traualle emploied by sondry persons to the  
handeling of Common places in the Church of God, so that it be reverently  
used, may much profit all faithfull folke towardes the better vnderstanding  
of holly Scriptures & godly life? For it may so fill out, that thos points  
which be to seeke in this worke of myne, may be founde in others: and againe

it is

A  
DIALOGUE OR  
CONFERENCE BE-  
tweene *Frensis* and *Anglia*:  
Touching the Antient and Ceremonies of the  
Church of England.

Written by S. GARDINER, D.D.

Printed by D. Park.

Upon the first day of May, 1616.  
Opposing peace of Religion; they shall proffer that  
they will not be bound by it.



AT LONDON,

Printed for Richard Braddock for Thomas Bynghall and a  
man at his house, in the Parke-Capone. 1616.

# The Preface of Wolfgang Musculus

vnto the Christian Reader.



T IS MORE THAN FENNE  
yeares paste (Welbeloued in the Lorde) since  
I first began to write these Places, and therefore  
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But like as I doe thinke their trauaile and labour well bestowed, which haue  
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of holy Scriptures & godly life? For it may so fall out, that those pointes  
which be to seeke in this worke of myne, may be founde in others: and againe  
it is

## The Preface

It is possible, that some pointes which other writers haue not once touched, may be found exprefly noted by me. And it is the part of a wise & discrete man, not to embrace all that I, or others maye hap to write, without a good discretion and iudgement: for all be it that the endeauour herein be good and commendable, yet forasmuch as we be all men, and doe nother eche one of vs see all, no nor any one thing perfectly, but some fewe thinges, and that dimlie, as it were vnder a cloude, it is not onely possible, but also certen and sure, that generally all the writers that euer haue been (except onely the Canonicall) haue been sometyme deceipted, & haue oftentimes set forth in writing things likely more than truw, and that which they haue supposed rather than certenly knownen to be so, which some rashe head will immediately mainteine and stislie vpholde as most truw. Wherefore notwithstanding this my opinion, that the trauaile and paines of no good writer ought to be contemned, yet withall my minde and iudgement is, that men neede to be well ware how thei reade Common places, I meane that they must examine and trie them all vnto the touche stoane, and rule of Holy Scriptures and stande onelie vnto those which thei finde consonant, and agreeable vnto them, and whatseuer eith, r is, or seemeth to be contrarie therunto, thei may doe wel to passe it ouer quicke, without anie quarelling or offensive wordes. And I entered into the trauaile of this matter not of my owne drift, but at the commandement of others, whom I was the better contented to obey in this case, because I know right swell, what a lacke it is to the Churche that many preachers dooe verie fidele applie themselvys to open and expounde to the people anye one Common place of doctrine in Religion, but take it to be sufficient for them, if they haue some text or pece of Scripture to declare it pistellike, as thei terme it, Ye and especially because that whan thei doe fall either of purpose, either by hap into some Common places thei doe handle it so coldlie, confusly, out of order and so farre from the purpose, that it were better for them not to meddle with it at all, than so euilfaoredlie to entangle and darken, such pointes as ought to be most simple and plainelie expounded and sett forthe, to the fruite of the faifthfull. Learned men haue thorough their owne diligence gathered them Common Places, by the meanes of their much reading, and be able also to vſe a verie good order in their teaching, by reasons of their longe vſe and ofien exercises. And as for them thei haue no neede to vſe this my trauail, and therfore in case they chunce to finde anie lacke therein, thei muste remember that these places be not written for them, and so thei may holde them selues contented, for that thei neede not to be troubled withal, but may leave them to the unlearned sorte, for whome thei were first written. And now touching the order of the places, some haue vſed one waie and some an other. I haue thinge

THE  
M A R K E S  
AND ASSVRANCE  
of Saluation.

WHEREIN ARE BRIEFLY  
handled these three points:

1. That aboue all things in the world, a man should be most carefull of his saluation.
2. That in this life a man may bee assured thereof.
3. The way how, or meanes whereby a man may come to this assurance.

By THOMAS HOYES, Preacher of the Word of God at Kings-Linne in Norfalle.

The seccnd Impression corrected.



L O N D O N,

Printed by F. K. for William Welby, dwel-  
ling in Pauls Church-yard at the  
signe of the Swan. 1616.

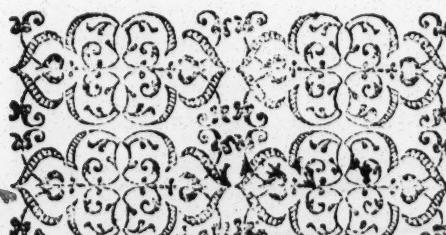
M. T V L I I

CICERONIS  
OPERA OMNIA  
QVÆ EXTANT,

DIONYSIO LAMBINO MON-  
stroliensi ex codicibus manuscriptis emen-  
data, & aucta: Quorum ordinem & nume-  
rum, paginæ prefationem proximè sequen-  
tes indicabunt.

EIVSDEM D.LAMBINI ANNOTATI-  
ones, seu emendationum rationes singulis tomis  
distinctæ, & ab eodem L A M B I N O post superiorem  
editionem duplo amplius auctæ.

FRAGMENTA OMNIA QVÆ EXTANT, A  
viris doctis vnicique collecta, suis queque locis posita, eaque ab  
codem L A M B I N O & aucta, & emendata.



L O N D I N I ,

Per Ioh.I. & Edm.C. 1585.



in chyche  
parde the belyde of  
palase of saync  
By me Julian Notary.

# A Table of the principal

places entreated of in thys booke,

The first number signifieth the Leafe of the Booke,

the seconde is the Columnne, of the generall

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Thys Booke is

Priniledged accordinge vnto the Queenes  
Maiesties Injunctions.

## THE PREFACE.

of it selfe is simple and plaine, and of nature in it selfe well appointed: but as the contentions of eche age hath now and than shiffted in new opinions and doctirines into our Religion, and hath entangled so simple and plain a matter, as it is with manfolde questions and doubts, and left it still more doubts full and combersome than it was at the beginning, so thei haue also bredde great variance about the very order of the places, which no wise man in the course of Religion can vtterlie neglect: notwithstanding my purpose and intent is to proceede therin according to my own will and libertie, & not to be restrained therin by any preiudice of such writers as haue passed heretofore, but as neere as I can, I will haue a regarde vnto that order, which the very matter it selfe seemeth to yelde, and as the contiouersies also of our times do require. And I will make my beginning at him, who notwithstanding that he is incomprehensible, and without all place himselfe, yet is in a sorte the reare place in whom all thinges doe commenly reast and repose. I meane from whom all thinges be, in whom all thinges be moued and conteined, and vpon whome all thinges doe ende. Whome I doe moste humblye and hartely beseeche, that what trauaile soever I haue determined to bestowe herein to the behoef of his Churche, it maye please him to emploie it to the profit and commoditie of the faithfull & Godly. For vnto this marke we ought to leauell and direct all our doings, as many of vs as do worke in the Lord's Vineyarde, either in preaching, either in writinges. I can not denie, but that these places might haue been much more finely and eloquently written, and so haue better liked fine and delicate heades, but I thought it the best waie for me to content myselfe with my meane habilitie, and to set forthe to the simpler sorte these thinges which be cleere and trew, in a plaine and easie kinde of stile and speeche, diuising more howe to dispatche these Common Places to some profit, than howe to make a fine tale of them.

# CATHOLIQUE TRADITIONS.

OR  
A TRÉATISE OF THE  
BELIEFE OF THE CHRISTI-  
ANS OF ASIA, EVROPA, AND  
AFRICA, in the Principall Contro-  
uersies of our TIME.

IN FAVOUR OF THE LOVERS  
Of the CATHOLICKE Trueth, and the  
Peace of the CHURCH.

*Written in French by Th. A.I.C. And Translated  
into English, by L.O.*



L O N D O N

Printed by W. STANSBY, for HENRY FETHER-  
STONE, and are to be sold at his Shoppe in Paul's  
Church-yard, at the signe of the Rose.

1609.

## Cælaris Hostes:

OR,

## THE TRAGEDY OF TRAITORS:

*For the fift day of August:*

The day of the bloody GOWRIES.

Treason, and of our Kings  
blessed preseruation.

I will sing a new song unto thee, O God, and sing unto thee upon  
a Viole, and an Instrument of ten strings: for it is hee that gi-  
ueth deliverance unto Kings, and rescueth David his servant  
from the burifull sword. PSALM. 144. 9. 10.

Dum iniusti seuiunt, iusti saluantur, & utilitati bonorum militat  
petestas prauorum. Gregorius Moral.

By SAMUEL GAREY, Preach-  
er of Gods Word.

LONDON,  
Printed by JOHN BEALE, for HENRY  
FATHERSTONE, and JOHN  
PARKER. 1618.

HAKLVYTUS  
POSTHUMUS  
or  
PURCHAS HIS PILGRIMES.  
Contayning a History of the  
World, in Sea voyages, & lande-  
Trauells, by Englishmen &  
others.\*  
Wherein  
Gods Wonders in Nature & Pro-  
vidence, The Actes, Arts, Varietieſ,  
& Vanities of Men, w<sup>th</sup> a world of  
the Worlds Rarities, are by a world  
of Eywitnessse Authors, Re-  
lated to the World.\*  
Some left written by M<sup>r</sup> Hakluyt at his  
death. More ſince added. His also peruaded,  
& perfected. All examined, abreviated,  
Illustrated w<sup>th</sup> Notes. Enlarged w<sup>th</sup> Dis-  
courses. Adorned w<sup>th</sup> pictures, and  
Expressed in Mappes. In fower  
Parts. Each containing five  
Bookeſ.  
By SAMUEL PURCHAS B.D.

VER T V M N V S  
S I V E  
A N N V S R E C V R R E N S  
O X O N I I ,   X X I X A V G V S T I ,  
Anno. 1605. Coram IACOBO Rege,  
HENRICO Principe Proceribus.

*A Joannensibus in Scena recitatus  
ab vno scriptus, Phrasí Comicā  
prope Tragīcis senariis.*

Hor. lib. i. ep. vlt. i.  
*Vertumnus, Ianumque liber spectare videtur.*



LONDINI,  
*Ex Officina Nicholai Okes.*  
Impensis Ed. Blount.  
1607.

surely they shoulde be muche better, and Christianly prouided for, than by the bearing and sufferance of unawfull usurye. At that time if there fell a wydowe that were yet yonge, shee shoulde bee kepte to some honest worke, and if she were of no great byrthe, shee shoulde fall to seruice, or bee vnder her superiours, vntill the Lord sent her some good occasion to marie. If shee were aged, shee shoulde liue synglye vpon her owne, as longe as her substance shoulde serue her; and whan that were spent, she shoulde be founde of her kinfolke, and in case that coulde not bee, than she shoulde be relyued of the reueneue of the Church after the order and custome of the Apostlycke Church. Howe were the goodes of the Churche bestowed whan they were brought together at the first growing vp of the Churche by the contribution of the faithfull? Surely they were parted, and deuided accordyng to ech man had neede: they were not put out to make a rent of usurie. That simple and plaine dealing was meete for the Christian faithe and did recommende vnto vs that charitie by the iudgement and tryall whereof the Disciples of Christ be knownen. But now that the woylde is all giuen to usurie, wee doe finde by ouer many examples daily with what faith and trusste the necessarie of wydowes and pupilles is prouided for.

But in case that the confuse heape of all other usuries and unawfull contractes might be ridd out of the waye, either by the auctorite of Goddes woylde, emongst them which will seeme to feare Godde, eyther by the power of Magistrates, (which ought to be none of the last cales worthy to be treated of in our parlyamente, if wee seeke the trewe reformation of Christian Religion, as it is pretended) that usurie might easly be bozen withal, wherin men thinke that the necessarie of wydowes, pupills, and hospitals, be holpen. Wherfore it were to be hartely wished that though this usurie can not bee wholly wyped out of the Churche of Christ, yet and the worst fall, that usurie may be banished, wherby the substances of the poore and bare persons be so wretchedlye hillyd, against all Christian charitie, ye so sucked vp whā the cyche man catcheth, and scrapeth vpon the pore man, whom he knoweth to be to weake to beare the eating of the interest, vnto whom hee ought by the affection of true loue accordyng vnto the sayeng of Christ our Sauour, reache out not his robbing, but reuiuing handes, either in liberall giuing, either in fauorable lendynge.

The Canonistes haue determined with what paines this kinde of usurie ought to be punished, besides the reuenge of God.

First, that they shall bee reputed for diffamed persons by the infamy of the lawe, as well Ciuitall as also Canonicall.

Secondely, that they shall not be admitted vnto the Communion, and societie of the Churche.

Thirdely, that they shall be turned of from the buriall of the Churche.

Fourthly, þ their testaments, and last willes shall not be ratified, or approved by any lawe with certain other kyndes, of worthie penalties. But these matters do remaine still in paper, and not put in vse, and that notwithstanding usurers doe clime vnto all kindes of honours and promotions in the Churche by the meanes of their unawfull welth and riches. And the woylde is growen to that libertie and lacke of shame þ many Magistrates, Princes and estates to give libertie vnto Jewes do practise not simple Usurye in

## Of Vsurie.

rie in their territories and dominions, but vsuries also vpon vsuries, as they terme them: and they doe not only giue them licence, but house them also and bargaine with them vpon certain taxes and iactacons, what they shall paye vnto them yearly for their licence to liue vpon vsuries: finally, they do most wrongfullye binde their subiectes also to endaunger themselves to the payment of such vsuries. And herein the Popes curses and excommunication is quyet and calme inough, winckinge vpon the theefe, and executinge the innocent.

But now we will draw to an end, touching this consideration of Usurie, for(as I said at the beginning) it may be thought very foolishnes in mee, to busie my selfe to much in such a matter, which lyke an olde goute, can take no phisicke nor medicines. This mischiefe is growen to be so great, that after the admonitiō of many a good man, it is become vncurable. For it is crept vp to the crownes of the heades, whose dutie it were, by their authoritie to staine such corruptions, and to direct and order their membres which be subiect vnto them, in the studie and endeauour of trew iustice.

The sayeng of Christ is: In case þ salt be infatuate, and loose the taste, whereby shall it be turned to a saltnes or sauerius?

Item, You be the light of the world. In case that the light which is in you, bee darkened or dimmed, how great shall the darchenes of the body be? The ende is, that we must looke for the hand of the Lord, who wil com ere it be long, and cleanse his Churche of all kinde of corruptions.

Oh, that he would come, and deliuier his electes.

FINIS.

Imprinted at London by  
Reginalde Wolfe.

Anno Domini, 1563.



LONDON,  
Printed by Nicholas Okes for Roger Jackson, and are to be sold  
at his shop in Fleet-street neare to the great  
Conduit. 1607.



LONDON:  
Printed by Nicholas Okes, dwelling in  
Foster-lane, 1619.

Printed at London by Nicholas  
Okes. 1609.





LONDINI,  
Ex Officina Typographica  
Henrici Bynnenian.  
C. 15. LXXXII.

Cum Privilegio Regie  
Maiestatis.

1571  
to come into the hands of  
the public library in Boston.

Excusum Londini apud

Reginaldum Wolfium, Regie  
Maiest. in Latinis Typo-  
graphum.

Cum Priuilegio Regie  
Maiestatis.

1572.



KATHXIEMOS,

τὸν πρώτην ταύτην οὐτού τοῦ Χριστοῦ  
νῦν συστάσας, τῷ τε Ελλήνων  
καὶ τῇ Ρωμαίων διαλέκτῳ  
εἰποδέσσα.

\*   
CATECHISMUS,

sive prima Institutio, Disciplinaq;  
pietatis Christianæ, Græce &  
Latine explicata.



LONDINI.  
Anno Domini 1572.

Mañjusri Bodhisattva  
Sūtra

देवतानां द्वयोः तद्विषयं तद्विषयं  
अस्त्राविवरणम् एव च इन्द्रियास्त्राविवरणम्  
मनुष्येऽपि प्राणावृत्तिरूपे अल्पाश्चेत्  
त्रिविध्याग्निविद्याविद्याविद्याविद्याः  
त्रिविध्याग्निविद्याविद्याविद्याविद्याः  
त्रिविध्याग्निविद्याविद्याविद्याविद्याः  
त्रिविध्याग्निविद्याविद्याविद्याविद्याः

# PENTELOGIA:

Or  
THE QVINTESSENCE  
OF MEDITATION.

*Mors tua, Mors Christi, Fraus Mundi, Gloria Cæli,  
Et Dolor Inferni, sunt meditanda tibi.*

*Thy Death, the Death of Christ, the Worlds Tentation,  
Heavens Joy, Hells Torment, be thy Meditation.*



AT LONDON,  
Imprinted by Felix Kyngston, for Richard Moore,  
and are to be sold at his shop in Saint  
Dunstans Church-yard. 1620.

JOAN.  
RAVISII TEX-  
TORIS NIVERNENSIS  
DIALOGI ALIQUOT  
festiuissimi, studiose iuuenienti  
cum primis utiles.

ITEM EIVSDEM  
EPICRADMATA NON PAV-  
CA, VT DOCTISSIMA, ITA  
& lepidissima.

Omnia recens diligenter recognita  
& emendata.



LONDINI,  
Ex officina H Bynnemani Typographi.  
ANNO DOMINI. 1581.

Sua Regie Majestatis Privilégio.



IMPRINTED AT LON-  
don in Pater noster Roe, at the signe  
of the Marmayde, by  
Henry Bynneman.

ANNO DOMINI. 1567.

1574

THE  
FIRST PART OF  
THE DISQVISITION  
OF TRUTH, CON-  
CERNING POLITI-  
CAL AFFAIRES.

HAN DLED  
In two seuerall Sections.

The first whereof (by way of  
certaine questions probleme-wise  
propounded and answered) con-  
sisteth of foureteene Chapters.

Written by Henry Wright.



LONDON,  
Printed by NICHOLAS OKES.  
1616.

SEBAST.  
VERONIS  
FRIBVRGENSIS  
HELVETII,  
PHYSICORVM  
LIBRI X.

Nunc primum in lucem editi.



LONDINI,  
Ex officina Henrici Bynneman  
Typographi.  
M.D.XXVI.

The Fearfull  
Fansies of the Floren-  
tine Couper:  
Written in Toscane,  
by John Baptista Gelli,  
one of the frē Stu-  
die of Florence,  
and for recreation tran-  
slated into English  
by W. Barker.  
Pensoso d'altrui.

Sene & allowed according  
to the order apointed.

Imprinted at London  
by Henry Bynneman.  
ANNO. 1568.

1580.



Imprinted at London by Henrie  
Denham, dwelling in Pater noster  
Row, at the signe of the Starre, being  
the signe of William Seres.



Imprinted at London by  
Henry Binneinan, for Lucas  
Parison and George Bishop.  
Anno Domini. 1575.

# Apologia Eccl<sup>ie</sup> Angliæ canæ.



ROMA. I.

Non enim me pudet Euangelii C H R I S T I . P o-  
tentia siquidem cit Dci, ad salutem omni credenti.

LONDINI  
Anno Domini  
M. D. LXII.

## PVB. VIRGILII Maronis opera.

DE INTEGRO COLLA-  
tis probatissimæ fidei exemplaribus, q̄  
diligentissimè restituta, ac doctissi-  
mis scholijs & annotatio-  
nibus Pauli Manutij in  
margine a scriptis,  
illustrata.



EXCVSVM  
apud Henricum Bynneman.

Anno Domini. 1570.

# THE G R E A T PLANTAGENET.

O R  
A CONTINUED SVCCES-  
sion of that Royall Name, from  
HENRY the Second, to our  
Sacred Soveraigne King  
CHARLES.

BY GEO. BVCK, Gent.

Quod maximum et optimum esse dicitur, oportet  
esse unum. Ex Arist. Top. lib. 7.



LONDON:  
Printed by Nicholas and John Okes.  
Anno Domini 1635.

## JOANNIS OORTH SY- NOPSIS PO- LITICA.

Foris arma, consilium domi.



LONDINI,  
Apud Henricum Binne-  
man Typographum.  
An. 1582.

Regie maiestatis Privilegio.

# HERESIOGRAPHY

OR,

## A description of the Heretickes and Sectaries of these latter times.

---

By E. P.

---

Math. 15. 7.

Beware of false Prophets, which come to you in  
Sheepes cloathing, but inwardly are rave-  
ning wolves.

I Tim. 4. 1.

Now the Spirit speaketh expresly, that in the lat-  
ter times some shall depart from the faith, gi-  
ving heed to seducing spirits and doctrines of  
Devills: Speaking lies in hypocrisy, having  
their consciences seared with a hot iron.

---

LONDON,

Printed by M. Okes, and are to be sold by Robert Trot,  
at his Shop under the Church of Edmond the King  
in Lombard-street, over against St. Clements lane, 1543.

# Of God



Doe assuredlie  
know, that th natu-  
rall and fleshely man,  
according to þ iudge-  
mente of Paule, vn-  
derstaundeth not the  
thynges that bee of  
GOD, much lesse he  
vnderstādeth or kno-  
weth G O D hym-  
selfe: þca I doe bold-  
ly protest, that nei-  
ther the spirituall mā-  
docth in the playne  
and perfecte sorte of  
knowledge compre-  
hende those thynges,  
which concerneth the  
Maiestye of G O D,

1. Corinth. 1.

which is so clothed and couered with inaccessible brightnesse, that þ finest  
parte of our minde or vnderstanding, can by no meanes possible reache vn-  
to the same. And yet suchē is our estate who be men, that there is nothing  
which with greater daunger we may be ignorāt of, than of our G O D,  
by whom we be made, & by his heauenly grace called to this entent and  
purpose, that we should know him, obey him, & serue him, unlesse we wil  
willingly run into everlasting damnation. So stande we in a meruelouse  
streyght of the most mightie & insearcheable maiestie of GOD on the one  
syde, and the necessitie of our saluacion on the other syde. We must there-  
fore euer and by all meanes endeouour, that (seeyng we are created to this  
purpose, that we shold know and glorifye GOD) we be not slacke or neg-  
lygent in any poynt therof which is our onely helth and saluation, but let  
vs call vpon him for helpe that made vs, and desire of hym that hee will  
worke the same in vs by his spirite, whiche through our selfe can not bee  
done: and that he will bouchsafe so to lighten our heartes, that we may  
perceyue those thinges of him, whiche his will is shoulde be knowne and  
perceaued of vs, thoughē not perfectly, yet as through a glasse and by a fi-  
gure, vntill we may come to the tyme of more perfection and glorie.

Ther be an infinite number of things that may be easlyer sought and  
called into question, touching GOD, than founde out and expounded. And  
the nycenesse of man is such, that he will soner searche to farre, than suffi-  
ciently of GOD: things vncerten, rather thā certein: things vnproufytale  
rather than necessary. Therefore I admonishe all yonge men, studious to  
know GOD, that they never take vpō them to think, much lesse to dispute  
or contende of GOD, without greate reverence and feare. Let them haue  
ever in minde howe great and insearcheable the Maiestie of almighty  
GOD is, what reverence and feare we ought to beare unto it, and there-

We be of no-  
thing ignorāt  
wyth greater  
peryl, than of  
God.

We must ne-  
uer thinke of  
God, without  
a devout reue-  
rence,

## Of God.

Withall howe base and vse our estate is: howe weake and slippery is all our vnderstanding: and to say truly, how corrupt and peruerse our hole iudgement is, specially of thinges godly and heauenly. So that the brute beaste lacking reason, may see further into the doings of man, than man may in to heauenly and godly thynges with all hys power and strength, beyng earthly and carnall.

It is needfull  
out mynde be  
feareful & circumspect.

Wherefore it behoueth vs, specially in this matter aboue al other, to be  
feareful and circumspect. Fearfull, that we step not out rashly and vngod-  
ly with an vndensed harte to the consideration of gods Maestie: Circum-  
spect, that we leane not to our owne or any other mens imaginacions, but  
that we search for GOD out of gods owne worde, not seking out of our  
boundes, matters more curiose thā godly & necessary to our ialuatiō, but  
that only, which without daunger of our selues we may not be ignorant  
of. That only let vs search out with al godly & diligent endeour of trem-  
bling hart, and whan we shal haue found it, holde it fast, and vertuously  
employ it altogether to the glory and honour of God.

### i. Whether there be a GOD.

The cause of  
this quæstiō.

**L**He first question of all that may be i.oued of GOD, is whether ther  
be a GOD: whych we shold not haue cause to speake of, onlesse the  
harte of man were sometimes assaulted with this kinde of impietie  
and le adde to denye GOD. Whereof we may haue testimonye as well in  
writinges of the Gentiles, as also oute of the holye scriptutes. The place  
of Cicero is well knower of Protagoras, Diagoras Mellus, and Theo-  
dorus Cyrenaicus: of which the first doubted whether ther were a GOD  
or no, the other two vitterly denied that there was any. Where he speaketh  
also of them which reported that the whole opinion of men had of goddes  
immortall, was devised by wise men, onely for a common welth, that the  
feare of GOD myght trayne them to doe that whiche thei ought to do,  
whome reason coulde not bring therunto. And in holye scripture the Pro-  
phet David crieth and noteth this impietie saieng: The vnwise said in his  
hart, ther is no GOD. But who seeth not y al the mysteries of our religiō  
be altogether vaine, & like olde wifes tales, onlesse we be first ascertained  
that there is a GOD? Who can with a stedfast & syrme harte serue him,  
whom he denyeth or doubteth to be? Therfore the Apostle saith ful aduy-  
sedly to the Coruines: Who soever commeth to GOD, he muste beleue that  
GOD is, and that he rewardeth them that seeke him: wherein he did well  
first to set forth the necessarie of this faith, to beleue that GOD is. And  
after that ioyned to it, what maner of GOD we must beleue hym to be.

Psalm. 14.  
Ebr. 11.  
Why thys  
quæstiō is set  
frit.

For this cause & the auctorite of the Apostle, we haue first proposed this  
question, whether there be a God, to admonishe all them that bee studi-  
ouse of Diuinitie, what not onely they them selues shall syrmelpe holde  
for the principall pointe of our religion, but also what they shall as moste  
assured instruct and beate into other mens heades, without which, they  
can procede no one steppe onwarde to godlinesse, whiche is, that there is a  
GOD. And in this point I can not iudge him assured and syrme inough,  
which supposeth this point of our faithe to be so grafted in the hartes of  
all living men, that no man may doubt in his hart, but there is a GOD,  
for that he may yet by the craft of Sata be brought to this doubt.

How me com-  
to the know-  
ledg that that  
is a God.

Now if any ma shal aske me how our selues being so meruelously corrupt  
and

# THE CHRISTIANS

SANCTVARIE:

Whereinto being retired, he may safely be  
preserued in the middest of all dangers.

Fit for all men to read at all times, especially for those that  
are exercised in the schoole of affliction, in the time of  
Gods presens Visitation.

Described in two Bookes or Treatises :

I. Of the Christian exercise of Fasting.

II. Of holy Iuocation on Gods name.

By GEORGE DOUVNAME Doctor of Divinitie.



Printed by Adam Islip for Thomas Man,  
dwelling in Pater-noster Row, at the  
signe of the Talbot. 1604.

Imprinted at Loi  
don, in Whitecrosse  
strete, by Henry  
Denham.

SS

Anno Domini.  
1564.



## A GENERAL TRESVRY, A PERPETVAL REPERTORY, OR A COMMON COVNCEL-PLACE of accounts for all Countries in Christendome.

THE FIRST PART OF ORDINARY ACCOVNTS,  
In which is contained and found all vsuall, daily, and most necessary  
Reckonings ready done, and the assise of bread, with a iust and easie  
proose of their doings, by addition onely of two numbers to-  
gether, and infinite examples of Numeration, Addition, Sub-  
traction, Multiplication, Diuision, Reduction,  
and of the Rules of Three, &c.

To which is added the Art of Arithmetike according to the generall  
Parts, Rules, Operations, and Demonstrations thereof.

Also a Discouery of the sayd Treasury, by the Contents, Explication,  
and Application of the same vnto the sayd Art, and questions to it belong-  
ing, with the practise thereby to adde and substract all vsuall Fractions  
vnlike, without reduction, into likenesse, to multiply without  
Multiplication, to diuide without Diuision, not  
passing 18 in Operation.

The Generality, Perpetuity, profit, and other properties of which Repertory is not onely  
shewed in the sayd Discouery, but also approued by a generall Certification, in the page  
following, of many skilfull Mathematicians, and Masters Arithmetitians dwelling  
in London.

By WILLIAM COLSON Londoner.

AT LONDON,

Printed with priuiledge Royall and Archiducall by Nicholas Okes, at the  
expences of the Author. 1612.

# Generall approbation and certificatione the said Treasury &c.



Be vndernamede confess to haue dillige  
considered the foresaid Treasurie of Accou  
with the contents thereof, and certifie by t  
presents the same to bee an *ingenious*, *gene*  
*perpetuall*, *laborious*, and *cōfūc* worke, and  
uer to haue seene the like within the re  
of England necessarie to all those which k  
not the Art of Arithmeticke, and profit  
also to the skilfull in the said Arte as prooef of their operations or r  
speedy doing of them, and very expedient to all schoolemaisters  
schollers therein to find infinit varietie of examples. The which w  
wee esteeme worthie to be receaued with in this Realme, and the  
thor to bee fauoured for the same. In signe whereof wee haue sub  
bed our names the 10. day of Nouember. Anno. 1610.

{ M. Arthur Hopton.      M. John Speidall.  
M. Thomas Bretnor.      M. Richard Wits.  
M. Henry Briggs.      M. Nathaniel Withers,  
M. Gerard Malines.      M. Burton, and others.

## Arithmetical conclusions.

**V**NIT, unitie, or one, is a number in name, nature, and effect  
also an essentiall part, beginning and ending of all  
numbers.

Number is a continued quantitie, and no quantitie is discontinu  
All reason, proportion, and progression, in number is only Arithme  
and no one geometricall, or musicall.

Multiplication and Division are not parts, operations or rules nece  
in Arithmeticke.

The generall parts, especes, Rules of two, of three, of Reduction, their  
, proofes, and effects, are only two, or of two sorts.

THIRD PROCEEDING  
IN THE EXPOSITION OF  
KING DAVID'S HARP.

*That is to say; A godly and learned Exposition upon*

*17. Psalms more of the Princell Prophet DAVID,  
beginning with the 45. and ending with the 51. Psalm:*

*Done in Latine by the learned Hieronimus Doctor.*

VICTORINVS STRABEUS  
of Diuinitie in the Invention of  
Lypgia in Germanie.  
Christi, 1595.

*Translated into English, by RICHARD ROBINSON Citizen of London  
An. Christi, 1595.*

*Seene, perused, and allowed.*

*Judith, cap. 16. vers. 2.*

*Begin unto my God with tymbrels; Sing to my  
Tune unto him a Psalme; exalt his prays, and name  
name.*

AT LONDON,

Printed by Valentine Sims.

Anno Dom. 1595.

\*\*\*

THREE PARTS  
of Salomon his Song of Songs,  
expounded.

The first Part printed before : but now  
re-printed and enlarged.

The { S E C O N D }  
and { P a r t e s }  
{ T H I R D }

*N e u e r p r i n t e d b e f o r e .*

All which Parts are here expounded and applied  
for the Readers good.

By Henoch Clapham.

Ephes. § 32.

*This is a great Mysterie: I speake of Christ and his Church.*



Printed at London by Valentine Sims for Edmund Mutton  
dwelling in Pater-noster-Row at the signe of  
the Huntes-man. 1603.

# Gabrielis Harueij

Gratulationum Valdinensium  
Libri Quatuor.

Ad Illustriss. Augustissimamque Princi-  
pem, ELIZABETAM, Anglie, Francie, Hibernieq;  
Reginam longè serenissimam,  
acq; operrissimam



LONDINI,

Ex officina Typographica Henrici Binnemani.

Anno. C. I. C. I. LXXVIII.

Mense Septembri.



**TYFE**  
STRANGE FOR  
T V N E O F  
*Alerane:*  
OR,  
My Ladies Toy.

By H. M. at the middle Temple  
in London.

*Tant eris alij, quanti tibi fuern.*



Printed at London by V. S. for M. L.  
1605.  
**Meditations vpon the  
hundred and sixteene  
Psalme  
Very profitable for all Christians.**

With  
An Application to the present times, shewing the  
true Use of our late Deliueraunce.

By THOMAS GIBSON Minister.

Psalme 18.48.49.

¶ my Deliueraer from my enemies, euen thou hast set me vp fr̄m  
them that rise against me, thou hast deliuered me from the cruell  
man.

Therefore I will praise thee, O Lord, among the nations, and will  
sing vnto thy Name.

Proverbs 24. 21.

My sonne, feare God, and the King, and meddle not with them that  
are seditious.

For destruction shall rise sodainely, and who knoweth the ruine of  
them both.



At LONDON  
Printed by VALENTINE SINE  
1607.

# FOWRE BOOK OF THE INSTITVTION, AND DOCTRINE OF THE HOLY SACRAMENT OF THE EVCHARIST IN THE OLD CHVRCH.

AS LIKEWISE, HOW, WH  
And by what Degrees the Masse is brougl  
in, in place thereof.

By my Lord PHILIP of Mornai, Lord of Pl  
Marli, Councillour to the King in his Councell of Estate, Captaine  
of fiftie men at armes at the Kings paie, Gouvernour of histowne  
and Castle of Samur, Querseer of his house  
and Crowne of Nauarre.

*The second edition, reviewed by the  
Author.*

Saint Cyprian, In the treatise of the Sacrament of the Cup of the Lord.

We ought not herein to regard what any man hath iudged meete to bee done; but rather, what he which  
fore all men, even Iesus Christ our Saviour, hath done hymselfe, and commaunded others to doe: For w  
not the custome of man, but the truth of God.

ALSO;

If some one of our predeceffors haue not so obserued and kept it: God may haue pardoned him in his  
for vs, from henceforth there will remayne no place for pardon, we hauing beeene instruced and  
by him.



L O N D O N

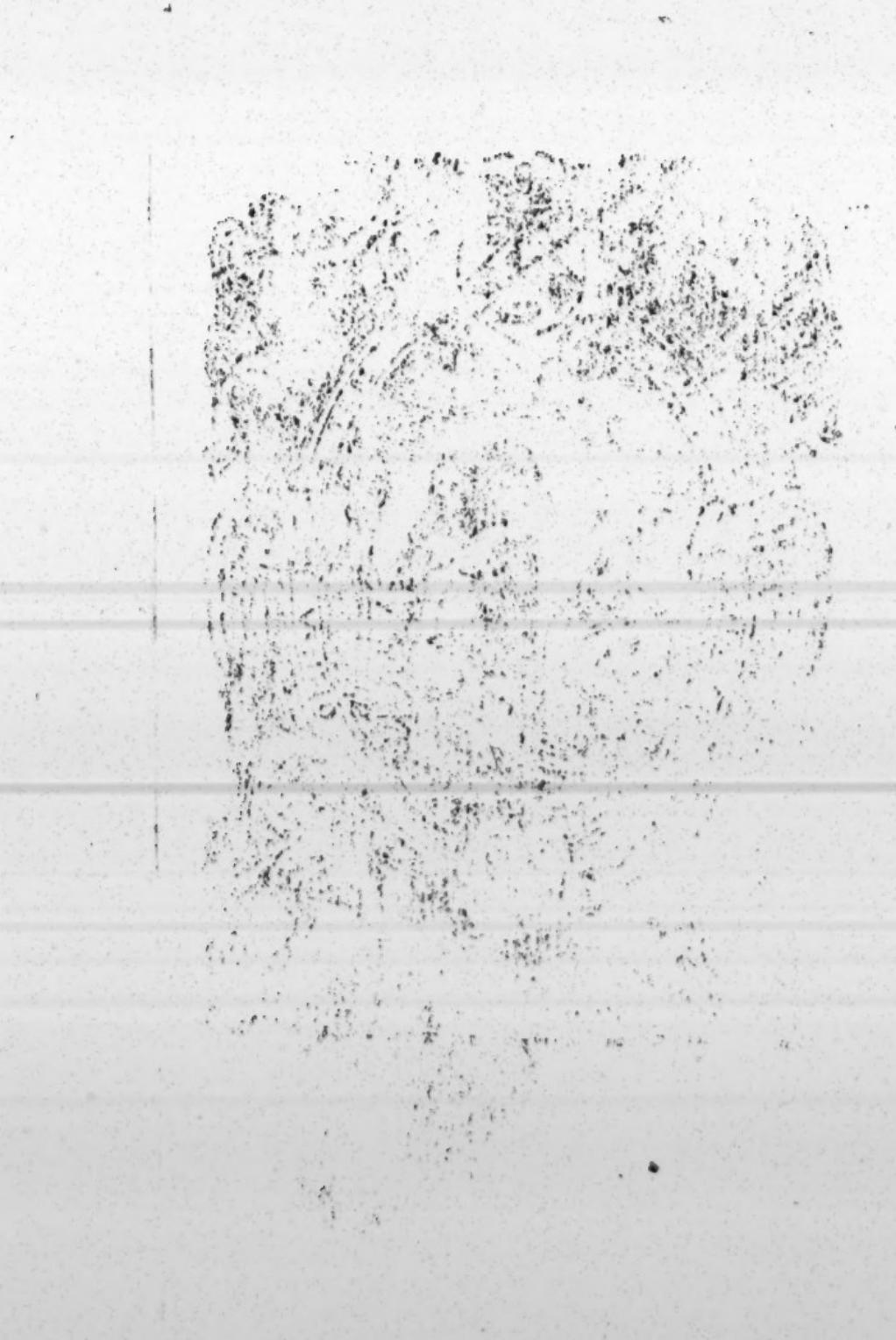
Printed by JOHN WINDETT, for I. B. T. M. and W. P.

wreathed haire of perfect golden wire,  
The cristal eyes, the shining angels face  
at kindles coales to set the heart on fire,  
When we doe thinke to runne a roial race,  
Sagall sodainly begauled with disgrace,  
Our goodes our beautie, and our braue arraye  
that seeme to set our hearies on horgh for a  
Much like the tender noure in fragrant feeld.  
Whole sugred sap sweter smelting sauour yeeld.  
Though we there in do darl: lar our lust,  
By dunt or death shall vanish unto dust.

Why seeke we then this lingryng ille to saue,  
A hugie heape of bale and misericord:  
Why loue we longer dayes on earth to crane,  
Where carke, and care, and all calamitie,  
Where nought we finde, but bitter ioylitie?  
The longer that we iuste, the more we fall,  
The more we say, the greater is our thrall,  
The shouter iuste doth make the iesse account,  
To iesse account the reckning soone doth mountie,  
And then the reckning brought to quiet ende,  
A joyful state of better life doth lende.

Thou God therfore that rules the rolling skie,  
Thou Lord that lendes the props wheron we stay  
And turnes the spheares, and tempers all on hi,  
Come, come in haste, to take vs hence awaie:  
Thy goodnessse haue we ihen engrauie for aye,  
And sing a song of endlesse thankes to thee,  
To deigne us so from death to set vs free:  
Redeeming vs from depth of darkie decay,  
With oure and twennie elder's shall we lay,  
To run be glorie, power, and prayse alone,  
That with the Lamb, doth sit in iuste thone.

F I N I S.



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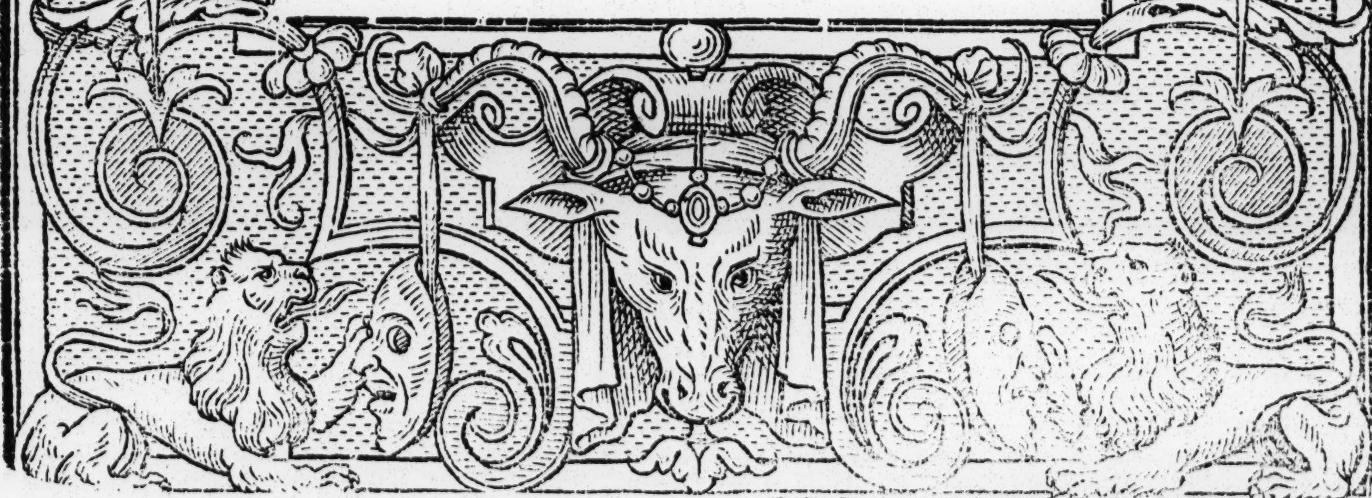
DIANA  
OF GEORGE OF  
MONTEMAYOR:

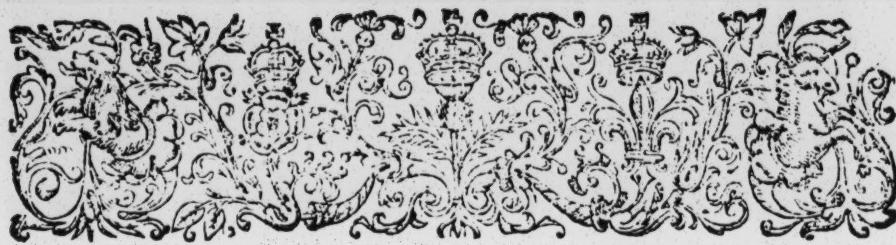
Translated out of Spanish into  
*English* by BARTHOLOMEW  
YONG of the Middle  
Temple Gentleman.



At London,  
Printed by Edm. Bollifant,  
Impensis G. B.

1598





# CERTAIN GODLY AND LEARNED Sermons,

*Preached by that worthy seruant of Christ  
M. Ed. Philips in S. Sauiors in  
Southwarke:*

Vpon the whole foure first Chapters of Matthew,  
Luc. 11. vers. 24. 25. 26. Rom. 8. the whole,  
1. Thess. 5. 19. Tit. 2. 11. 12. James 2.  
from the 20. to the 26. and  
1. Ioh. 3. 9. 10.

And were taken by the pen of H. Y E L V E R T O N  
*of Grayes Inne Gentleman.*

So {  
runne, that ye may obtaine.  
heare, that ye may learne.  
practise, that ye may live for euer. }  
}

---

L O N D O N,

Printed by Arn. Hatfield for Elizabeth Burbie widow, and  
are to be sold at her shop in Pauls Church-yard  
at the signe of the Swanne.

1607.

A briefe exposition  
of such Chapters of the  
olde testament as vsually are  
red in the Church at common prai-  
er on the Sondayes; set forth for the better  
helpe and instruction of the vnlear-  
ned. By Thomas Cooper  
Bishopp of Lin-  
colne.

VVhatsoeuer things are writē before  
time, they are writē for our learning  
that wee through patience and  
comfort of the Scriptures  
might haue hope.  
Rom.15.

Imprinted at London by H.D. for Rase  
Newbery dweling in Fleetstreete.

# An Epistle to the Reader.



Am not of that opinion  
(good Christian Reader)  
that I thinke the scriptures  
of God, as touchinge the  
substance of doctrine contained in them,  
be of such difficultie to the learned and  
skilfull in the tonges, that they may not,  
with the assistance of Gods grace and  
meane diligence, easily attaine to the un-  
derstanding of them. But for somuch as  
God worketh nowe by ordinarie meanes  
and not by miraculous inspiration, as he  
did in the Apostles time, it can not be de-  
nied but that to the unlearned Reader or  
bearer that wanteth the helpe of knowe-  
ledge and understanding, they may bring  
some difficultie, as well for the matter in  
sundrie particular places, as generally for  
the phrase and maner of penninge farre  
differing from other writers. Wherefore

# Christian Curſe:

OR,  
S: PAULS Ultimum Vale.

Deliuered in two Sermons, on 2. Cor.

13. II. at S: MARGARETS on  
Fish-street-hill in London.

(\* \* \* \*)

By N. ROGERS (sometimes Preacher there) at his Farewel, vpon his remoueal  
thence to a Pastoral charge else-where.  
(..)

*As many as walk according to this rule, peace shall be vp  
on them, and mercy, and upon the Israel of God. Gal.6.16.*



LONDON,

Printed by H.L. for Edward Brewster: and are to bee  
ſould at his ſhop, at the west end of Pauls, at  
the ſigne of the Star. 1621.

The British Gemm:  
OR, AN  
**ABSTRACT**  
OF THE  
**BIBLE,**

Digested into Cambrian Metricall Numbers, so methodically that one may quickly paſs through the whole Body of Scripture, & retain the ſubtance thereof with much advantage to memory.

Directions also, whereby any English Gentlemen, or other, may ſpedily learn to read the ſame, or any other Tract in the BRITISH Language.

By RICHARD JONES, Master of  
Arts, and Minifter of the Gofpel.

Search the Scriptures Jo. 5. 37.

I wil praise thee, O Lord, among the people, I wil  
sing unto thee among the Nations, Psa.57.9.

London, Printed by T. H. at the Authours charge,  
and are to be ſold by E. Brewſter at the Crane  
in Pauls Church-yard. 1655.



1586.

## AN ARMOVRE of Prouse:

Very profitable, as well for  
Princes, noble men, and gentle-  
men, as all other in authoritie, shewing the  
firme fortresse of defence, and ha-  
uen of rest in these troublome  
times and perillous dayes.

Made by John VVoolton Minister  
of the Gosspell.



AT LONDON

Printed in the now dwelling  
house of Henrie Denham  
in Aldersgate streete at  
the signe of the  
Starre.



IMPRINTED AT LONDON  
by Iohn Shepperde. Anno.



# The voyce of Anne Astewe out of the 54. Psalme of David, called. Deus in nomine tuo,



Or thy names sake, be my re  
fuge,  
And in thy truthe, my qua  
rell iudge.

Before the(lorde) let me be  
hearde,  
And with fauer my tale regarde  
Loo,faythlesse men, agaynst me ryse,  
And for thy sake, my deathe practyse.  
My lyfe they seke, with mayne & myght  
Whch haue not the, afore their syght  
yet helpest thou me, in thys dystresse,  
Sauynge my sowle, from cruelnesse.  
I wote thou wylt reuenge my wronge,  
And vysyte them, ere it be longe.  
I wyll therfor, my whole hart bende,  
By graeyouse name (lorde) to com  
mende.  
From euyll thu hast, delyuered me,  
Declarynge what, myne enmyes be.  
Praye to God,

Who so euer lyueth, and belseueth in me,  
shall never dye. Joan. 11.



He that heareth my wordes, and belseueth  
on hym that sent me, hath euerlastynge lyfe, and shall not come into  
dampnacyon, but passe from deathe unto  
lyfe. Joan. 5.

DEMOSTHENIS,  
Græcorum Oratorum  
Principis, Olynthiacæ ora-  
tiones tres, & Philippicæ  
quatuor, è Græco in Latini-  
num conuersæ,

A NICOLAO CARRO, ANGLO  
Nouocastrensi, Doctore me-  
dico, & Græcarum literarum in  
Cantabrigiensi Academia  
professore Regio.

**A**ddita est etiam Epi-  
stola de vita, & obitu eiusdem Nico-  
lai Carri, & carmina, cum Græca, tum  
Latina, in eundem  
conscripta.

Londini, apud Hen-  
cum Denhamum.

Anno. 1571.

SEBAST. VERO,  
CANDIDO LECTORI  
salutem.



VANTVM  
ingenuorum dele-  
ctet animū si sua  
naturæ rationem  
& originem, re-  
rumq; caussas in-  
telligent, et si in  
primis ex eo con-  
ciceret licet, natu-  
ræ cognitionem,  
summum Dei do-  
num in Adamo primo integritatis statu, & rege Sa-  
lomone iudicatam esse, siquidem cum ille omnium re-  
rum scientia, hic consummata sapientia diuinitus es-  
set dotatus, nihilq; excogitari posset quo incundius  
fuerentur, acumen illud in rerum notitia indaganda  
& tradenda precipue exercuerint, dum alter animā-  
tibus uniuersis ad singulorum proprietatem nomen  
indidit, alter de orbis terrarum dispositione, solstitio-  
rum permutatione, cœli cursu, animalium affectibus  
& imaginationibus, virgulorum differentijs, alijsq;  
in natura maiestate abditis differuit, ac ter milte pa-

A.i.j.

rabo-

## PRAEFATIO.

rabolas de operum Dei consideratione conscripsit: non minus tamen oblectatio illa ex frequentibus illorum qui in erudito hoc puluere desudarunt experimentis elucescit, cum post nonnullum laborem tantos fructus consequantur, ut quid viram sit vivere tum demum cognoscant, cum naturae rationem de Solis accessu & recessu, de Lunæ incrementis, dierum varietate, omnium rerum oriū & interitu, prava suorum affectuum inclinatione ac nobilissimo mentis regimine didicerint: ex quo deinde ærumnas aquo animo ferre, virtutes magna alacritate amplecti, originem sicut cælestem rocolere, Deumq; conditorem in amplissimo hoc theatro prædicare queant, cum non magna solum illius sapientiam bonitatemq; testentur, sed minutissima quoq; ac vilissima inditum quid habeant quod admirationem meritò mouere possit. Neque vero quod nonnulla sint abstrusiora, multaq; fiant incertæ ratione, quisquam dicat naturam speculandam & venandam non esse: nam Sapiens ille Ecclesiastis tertio, mundum ob id hominum disputationi à Deo datum afferit, ut meditentur in omnibus operibus eius, & facta manuum eius explicitent: unde factum est, ut primo mundi ævo infusa Physiologia cœlitus, postea semper fuerit exculta: ac initio statim ne temporum iniuria periret, Adam & Seth columnas geminas erexerunt, in quibus altera ænea, & laperula altera, Annirationem & scientiarum principia insculpta posteritati consecrarunt: inde a patribus celebrata & in Chaldaam Ægyptumq; Palestina confines propagata, per Phœnices in Graciam denuo.

A Verfite platforme  
of a Hoppe Garden,  
and necessarie Instructions for the  
making and mayntenaunce thereof,  
with notes and rules for reformation  
of all abuses, commonly practised  
therein, very necessarie and  
expedient for all men  
to haue, whiche in any  
wise haue to doe  
with Hops.

Nowe newly corrected and augmented  
By Reynolde Scot.

*Proverbs. II.*

Who so laboureth after goodnesse, findeth his desire.

*Sapien. 7.*

Wisedome is nymbler than all nymble things.  
She goeth thorough and attayneth to all things.



Imprinted at London by Henrie  
Denham, dwelling in Pater noster  
Rovve, at the Signe of  
the Starre.

A briete exposition  
of such Chapters of the  
olde testament as vsually are  
redde in the Church at common praier on  
the Sondayes, set forth for the better  
helpe and instruction of the vn-  
learned. By Thomas Coo-  
per Bishop of Lin-  
coine.

Whatsoever things are written before  
yme, they are written for our learning,  
that wee through patience and  
comfort of the Scriptures  
might haue hope.

Rom.15.

Imprinted at London by H.D. for Rafe  
Newbry dwelling in Fleeteltreee.

A briete and  
pleasant discourse  
of duties in Ma-  
riage, called the Flower  
of Friendship.

Imprinted at Lon-  
don by Henrie Denham  
dwelling in Pater noster  
Rowe, at the Signe of  
the Starre.

Anno domini. 1577.

Cum privilegio.

AD MAGNIFICEN-  
tissimam, augustissimamque Princi-  
pem, ELIZABETAM, Angliae, Franciae, Hi-  
berniæq; Reginam longè serenissi-  
mam atq; optatissimam.

**P**Arce precor Iuueni : solum prefatus Honorem  
Ante pedes iaceo Regia Diuatuos.  
Non ego Legatus ; non Internuncius adsum ;  
Non Uates : Uatem factamen esse nouum.  
Sic Audierani nuper volnere Penates,  
Dum tantam exciperent, suspicerentq; Deam.  
Daveniam Uatiq; nouo, iuueniq; Thalia :  
Nec verear tanta thura litare Deæ.  
Ecce tuum tibi xaipe : tui tibi xaipe Robertis :  
Burgleijq; tribus, xaipe, Valeq; libris.  
Debitum erat tibi xaipe tuum : debentur eorum :  
Haud tua, quæ tua sunt, sunt mage, quam sua sunt.  
Aulicus ille tibi : tibi Consiliarius ille :  
Optimus officijs illeq; & ille suis.  
Librorum numerus crevit : quartusq; salutat  
Oxonium, Hattonum, Sidneiumq; liber.  
Magna est Oxoniæ Virtus : viget alter, & alter ;  
Hattonusq; tuus ; Sidneiusq; tuus.  
Multi aderant alijs Heroes : sed tempus iniquum  
Hand tulerat plures accumulare libros.  
O ego quam vellem quintum adieciisse libellum ;  
Atq; suo cunctis dicere xaipe loco ?  
Quing; dies rapido nimis effluxere volatu :  
Defuit & coepit hora petita meis.

Quia pacerem? debere sitis mihi plura videbar;  
Inssit & his primos scribere Apollo modos.  
Iamq; menu lentè si festinasset Apollo;  
Curreret & volucrini mea Musa pede:  
Horum etiam ipsorum mihi scilicet unus, & alter,  
In inito Phœbo prætereundus erat.  
Ast mea praproperis pennis innixa Thalia,  
Mandatum per agam, dixit, Apollo tuum?  
Prapeteq; extemplo contendit concita cursu:  
Instar erat venti; turbinis instar erat.  
Hoc tamen ab simili, quod non semel illa respirat.  
Mandatum exegit donec, Apollo, tuum.  
O tam prompta, foret tantis Magnatibus apta,  
O ea, tanta esset, tam cita, digna Dea.  
Ast Dea tam mitis, tamq; es Regina serena,  
Ut tibi non metuat dicere χαιρε, volans.  
O licet dixisse diu, dixisseq; semper  
χαιρε tibi: felix Anglia semper erit.  
Tu quoq; er felix, ac nos sine fine beati  
Vinemus, salutem est quæris tua, certa salut.  
Parce precor Vati: tenniq; ignosce Thalia,  
Que Maiestatis seruula fida tua est.  
Grata est, sed rudis est: pia, sed subrustica Musa:  
Et vult, sed nescit per placuisse tibi.  
Numina ei faneant, & sic magè dextra Minerva:  
Sapientia illa tuos strata erit ante pedes.  
Interea veniam submissa voce precata,  
Suppliciter Domina, χαιρε, Valeq;, sonat.

Illustrissimæ tuæ Maiestatis longè  
humillimum in modum obsequiissimum,

GABRIEL HARVEIVS.

The  
COVRTYER  
OF COVNT  
BALDESSAR CA-  
STILIO, DEVI-  
ded into foure  
Bookes,

VER Y NECESSARIE  
and profitable for yong Gentlemen &  
Gentlewomen abyding in Court, Palace  
or Place, done into English by  
Thomas Hobby.

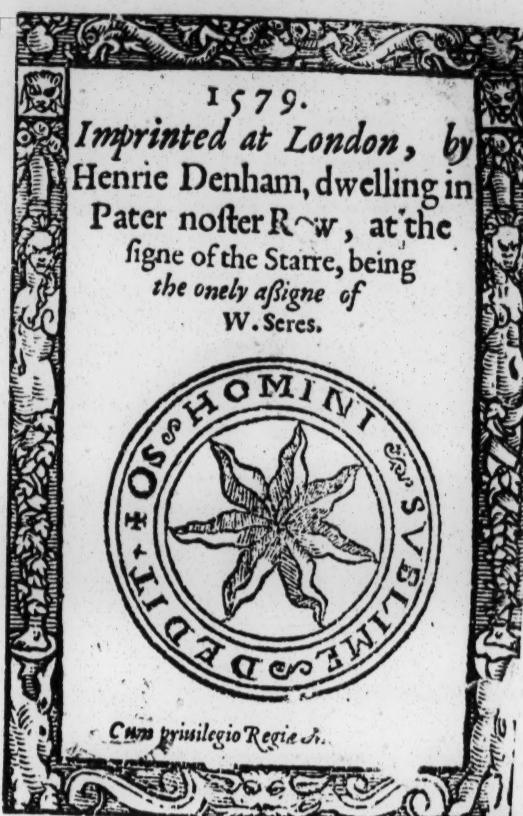
Imprinted at Lendon by Henry  
Denham, dwelling in Pater noster  
Row, at the signe of the Starre.

1577.

*Thomas Sackeyll in commen-  
dation of the worke  
To the Reader.*

**T**Hese royll kynges, that reare vp to the skye  
Their Palace tops, and decke them all with gold:  
With rare and curious workes they feede the eyc:  
And shew what riches here great Princes holde.  
A rarer worke and richer far in woorth.  
Castilios hand presenteth here to thee,  
No prowde ne golden Court doth he seth foorth,  
But what in Court a Courtyer ought to bee.  
The Prince he raiseth huge and mightie walles,  
Castilio frames a wight of noble fame :  
The king wylth gorgeous Tyssie claddes his halles,  
The Count with golden vertue deckes the same,  
Whose passing skill, lo Hobbies pen displaise  
To Britaine folke, a worke of worthy praise.





### THE SVMME OR CONCLVSION.

P Ossesse a good conscience,  
in running thy race:  
Skee peace and attonement,  
With Gods divine grace:  
Let loue be the iewell,  
and ioy of thy hart:  
And knowledge instruct thee,  
to learne what thou art:  
Then enter Gods temple,  
and there humbly pray:  
In hope what thou crauest,  
to carrie away: Amen.

*F I N I S.*  
*A F.*

Dedicatore.  
holie Ghost, to whom be all  
praise, honour, glorie, power,  
dominion, and mai-  
stie, for euer  
and euer,  
Amen.  
\* \* \*Your worshipes  
at pleasure  
to dispose.

Abraham Fleming.



*AN ANSWER*  
To the two first and principall Treatises  
of a certeine factious libell, put foorth latele,  
without name of Author or Printer, and  
without approbation by authoritie,  
under the title of

An Abstract of certeine Acts of Par-  
lement: of certeine hir Maesties  
Iniunctions: of certeine  
Canons, &c.

*Galath.5.*

He that troubleth you, shall beare his con-  
demnation whosoeuer he be.

Hieron: ad Pammachium. epist. 26.

Facile abicitur, quod haeret extrinsecus : intesti-  
num bellum periculosius est : coniuncta dis-  
glutinamus, vnta dissuimus.

Published by authoritie.



Printed at London by Henrie Denham  
for Thomas Chard.

A any to supply his roome, and so got into the citie by the gate called ROMANA, which he had caused to be opened in the inner wall: pretending the cause of his departure to be for the binding vp of his wound, but being indeed a man now altogether discouraged.

The souldiors there present, dismayed with the departure of their Generall, and sore charged by the Ianizaries, forsooke their stations, and in hast fled to the same gate whereby *Justinianus* was entred: with the sight whereof the other souldiors dismayed, ran thither by heapes also. But whilst they violently striue, all together to get in at once, they so wedged one another in the entrance of the gate, that few of so great a multitude got in: in which so great a presse & confusion of minds, 800 persons were there by them that followed troden vnder foot or thrust to death.

B The emperour himselfe for safegard of his life flying with the rest, in that presse, as a man not regarded, miserably ended his dayes, together with the Greeke empire. His dead body was shortly after found by the Turks amongst the flaine, and knowne by his rich apparrell; whose head being cut off, was forthwith presented to the Turkish tyrant: by whose commaundement it was afterward thrust vpon the point of a launce, and in great derision carried about as a trophye of his victorie, first in the campe, and afterwards vp and downe the citie.

The Turkes encouraged with the flight of the Christians, presently aduanced their ensigntes vpon the top of the vttermost wall, crying victorie; and by the breach entred as if it had beene a great floud, which hauing once found a breach in the banke, overfloweth, and beareth downe all before it: so the Turks when they had woon the vtter wall, entred the citie by the same gate that

C was opened for *Justinianus*, and by a breach which they had before made with their great artillerie; and without mercie cutting in pieces all that came in their way, without further resistance became lords of that most famous and imperiall citie. Some few there were of the Christians, who preferring death before the Turkish slauerie, with their swords in their hands, sold their liues deere vnto their enemies: amongst whom, the two brethren, *Paulus* and *Troilus Bochiardi*, Italians, with *Theophilus Pal. cologus* a Greeke, and *Ioannus Stianus* a Dalmatian, for their great valour and courage deserue to be had in eternall remembrance: Who after they had like Lyons made slaughter of their enemies, died in the middest of them, embrued with their bloud, rather oppressed by multitude, than by true valour ouercome. In this furie of the Barbarians perished many thousands of men, women, and children, without respect of age, sexe, or condition. Many

D for safegard of their liues fled into the Temple of SOPHIA; where they were all without pitie slaine, except some few reserved by the barbarous victors, to purposes more grieuous than death it selfe. The rich and beautifull ornaments and jewelcs of that most sumptuous and magnificent Church (the stately building of *Justinianus* the emperour) were in the turning of a hand pluckt downe and carried away by the Turks: and the Church it selfe built for God to be honoured in, for the present conuerted into a stable for their horses, or a place for the execution of their abominable and vnspeakable filthinesse: the Image of the crucifix was also by them taken downe, and a Turks cap put vpon the head thereof, and so set vp and shot at with their arrowes; and afterwards in great derision carried about in their campe, as it had beene in procession, with drums playing before it, rayling and spitting at it, and calling it the God of the Christians. Which I

E note not so much done in contempt of the Image, as in the despight of Christ and the Christian religion.

F But whilst some were thus spoyling of the Churches, others were as busie in ransacking of priuat houses; where the miserable Christians were enforced to endure in their persons whatsoeuer pleased the insolent victors: vnto whom all things were now lawfull that stood with their lust; every common souldior hauing power of life and death, at his pleasure to spare or spill: at which time riches were no better than pouertie, and beautie worse than deformitie. What tongue were able to expresse the miserie of that time? or the proud insolencie of those barbarous conquerors? whereof so many thousands, euery man with greediness fitted his owne unreasonable desire: all which the poore Christians were forced to endure. But to speake of the hidden treasure, money, plate, jewelcs, and other riches there found, passeth credit; the Turkes themselves wondered therewith, and were therewith so enriched, that it is a prouerbe amongst them at this day, if any of them grow suddenly rich, to say, *He hath beene at the sacking of CONSTANTINOPLE*: whereof if some reasonable part had in time been bestowed vpon defence of the citie, the Turkis king had not so easily taken both it and the citie. But every man was carefull how to encasch his owne priuat wealth, few or none regarding the publicke state; vntill in fine, euery

*The Christians  
forsake the walls*

*Constantinopolis  
woon by the  
Turks.*

## Mahomet the Great,

euery man with his priuat abundance was wrapped vp together with his needie neighbour in G the selfesame common miserie. Yea the securitie of the Constantinopolitans was such, that being alwaies enuironed with their mortall enemies, yet had they no care of fortifying of so much as the inner wall of the citie (which for beautie and strength was comparable with the walls of any citie in the world, if it had beene kept well repaired) but suffered the officers which had the charge to see to the fortifying of the citie, to conuert the greatest part of the money into their owne purses: as appeared by *Manuel Giagerus*, a little before a very poore man; and likewise by *Neophitus*, who then hauing that office to see vnto the fortification of the citie, had in short time gathered together seuenty thousand florens, which became all a worthy prey vnto the gree-die Turkes.

After that the barbarous common soldiours had thus by the space of three daies without controlment taken his pleasure in the citie (as *Mahomet* had before promised) and throughly ran-sackt euery corner thereof, they then returned into the campe with their rich spoyles, drijing the poore Christian captiues before them, as if they had been droves of cattell, or flocks of sheepe: a spectacle no lesse lamentable than was the sacking of the citie. It would haue grieued any stonie heart to haue seene the noble gentlewomen and great ladies, with their beautifull children, and many other faire personages, who lately flowed in all worldly wealth and pleasure, to be now become the poore and miserable bondslaves of most base and contemptible rascals; who were so farre from shewing them any pitie, as that they delighted in nothing more than to heare more and more miserie vpon them, making no more reckoning of them than of dogs. There might the parents see the wofull miserie of their beloued children, and the children of the parents, the husband might see the shamefull abuse of his wife, and the wife of her husband, and generally one friend of another; and yet not able to mourne together (the least part of heauie comfort) being in the thraldome of diuers cruell masters, by whom they were kept in sunder, like in few daies to be dispersed into diuers far countries, without hope that they should euer find release, or one see another againe.

The souldiours being all retired into the campe, *Mahomet* as a proud conqueror with great triumph entred into the citie of **C O N S T A N T I N O P L E**, then desolate and void of all Christian inhabitants; and there after the manner of the Turkish kings made a sumptuous and roiall feast vnto his Bassaes and other great captains: where after he had surcharged himself with excesse of meat and drinke, he caused diuers of the chiefe Christian captiues, both men and women (of whom K many were of the late emperours line and race) to be in his presence put to death, as he with his Turks sat banquetting: deeming his feast much more stately by such effusion of Christian bloud. Which manner of exceeding crueltie he daily vsed, vntill such time as he had destroyed all the Grecian nobilitie that was in his power, with the chiefe of the late Constantinopolitan citizens. At which time also diuers of the Venetian Senators, with *Baiulus* their Gouernor, and many rich marchants of **G E N V A** and other places of **I T A L I E** were in like manner murthered: so that of 47 Senators of **V E N I C E** which were there taken (whereof most part came thither by chance, bound for other places, but there vnluckily shut vp) some few found the fauour, with exceeding great ransomes to redeeme themselues.

*Mahomet solemnizeth his feasts in Constantinople with the bloud of the Grecian nobilitie.*

Amongst these noblemen thus lamentably executed, was one *Lucas Leontarcis*, or *Notaras*, L commonly called *Kyr-Lucas*, or lord *Lucas*, but of late great Chancellor of **C O N S T A N T I N O P L E**, a man of greatest account next vnto the emperour himselfe: whom the Turkish tyrant seemed greatly to blame, that he being a man in so great credit with the late emperor, persuaded him not in time to haue sought for peace vpon any condition, or else to haue yeelded vp the citie, rather than to haue run that extreame course of wofull miserie. He to excuse the matter, said, That the late emperour his master was encouraged to hold out the siege by the Venetians and citizens of **P E R A**, from whom he received secret aid: as also by some of the greatest men about his owne person: for prooef whereof, he drew out of his bosome the letters which *Caly-Bassa* had to that purpose written vnto the emperour, and deliuered them to *Mahomet*, hoping thereby to haue found some fauour. But when he had said what he could, the eldest of his sonnes then liuing (for he had lost two elder in the time of the siege) was cruelly executed before his face, and the youngest reserued for the tyrants lust; and after all this miserie had his owne head strucke off, with the rest appointed for that daies sacrifice. Out of this generall calamitie escaped *Io. Iustinianus* the Generall, who with all speed fled at first to **P E R A**, and from thence to **C H I O S**, where in few daies

after

THE  
*Hammer for the stone.*

So named, for that it sheweth the most excellent remedie that ever was knownen for the same.

Lately denised by VV ALTER CARY  
Maister of arte, and student in phisicke.



Imprinted at London by John Windet  
for Henry Denham,

1586

Phil. Lonicer.  
Hist. Turc. lib. I.

*Imperiū Soliman patrū moderatur habenas,  
Regnāq; Christiadum cladibus usq; metit.  
Antiquam capit ille Rhodon, Naxumq; Parumq;  
Tyrrheni infestat Littora curua marus.  
Pannonios multo populatur milite fines,  
Et cingit muros clara Vienna tuos.  
Inlyta Sigethi dum mœnia concutit armis,  
Cogitur, hinc Stygiam nudus adire domum.*

His fathers empire Solyman doth rule with mightie power,  
And Christian kingdomes ceaseth not with slaughter to deuour.  
The antient RHODES, with NAXOS Isle, and PARES he d take,  
And on the coasts of ITALIE did wofull hauocke make:  
Faire HUNGARIE with armies great he ofteñ did annoy,  
And with a world of men had thought VIENNA to destroy.  
But whilst to SIGETH he laied siege, in hope the same to haue,  
Cut off by death in his great pride, went naked to his graue.

*Reyce Sultanī titulos, Nilotica Memphis  
Quos confert: erit hic inuidiosus honos.  
Regna Tomombeo, Campson, cum rege reliquit:  
Virtutis Selymus dicit id esse tua.*

Reject the Sultans titles, which proud Memphis doth thee shew:  
From such great honours oftentimes doth greatest danger grow.  
That Campson with king Tomombey lost both their state and fame:  
Unto thy valour, Selymus doth yet ascribe the same.

Proud *Sinan* cease to vaunt too much of thy great triumphs woon,  
Or with sterne looke for to extoll the deeds by thee erst done:  
For why the Transyluanian prince will take reuenge of thee,  
And swelling in thy greatest pride, enforce thee for to flee.

R. Knolls.

---

This *Sinan* was a most auntient enemie to *Mustapha*, and in all things thought himselfe his match: For if *Mustapha* had subdued CYPVS, so had he conquered TRIPOLIS, GULLETTA, with the kingdome of TYNBS in AFFRICK: and if *Mustapha* were a man of great courage, and reuerend for his yeares, *Sinan* would be his equall both in the one and the other: yea and did

---

*Frontis nulla fides, nulla est fiducia formæ :*  
*Pectore dum seu dira venena latent*  
*Philtra viro miscet fallax, miserumq; cogit*  
*Sanguine natorum commaculare manus.*

RICH. KNOLLEVS.

To fairest lookes trust not too farre, nor yet to beautie braue:  
For hatefull thoughts so finely maskt, their deadly poisons haue.  
Loues charmed cups, the subtile dame doth to her husband fill:  
And causeth him with cruell hand, his childrens bloud to spill.

---

*Magnus es & Getici tibi gratia prona tynanni*  
*Seruit, at ex alto magna ruina venit :*  
*Te proceres odere, Parenq;, & regia coniux*  
*Horum ne pereas proditione caue.*

Right great thou art, and doest commaund the fauour of thy king:  
But such great fauours oftentimes, a greater fall doe bring.  
The great kings mother, wife, and all the nobles hate thee sore:  
Beware that by their wily drifts thou perish not therefore.

---

*Littora te Hesperie timuere utriusq;, Lybesq;*  
*Oppressi dextra succubuere tua.*  
*Nunquam te Lypare Corcyraue diligit, harum*  
*Cum sis immeritos depopulatus agros.*

The coasts of ITALY and SPAIN, of thee were sore afraid,  
And so the Moores did stoupe to thee, by thy right hand dismaid.  
LYPPAROS will thee neuer loue, ne yet CORCYRA strong:  
For that thou causelesse didst to them so great and open wrong.

# A DISCOVRSE Vpon the Meanes of wel Governing and Maintaining in good Peace, a KINGDOME, OR OTHER PRINCIPALITIE.

Divided into three parts, namely, The Counsell, the Religion, and the Policie, vwhich a Prince ought to  
*hold and follow.*

Against NICHOLAS MACHIAVEL the Florentine.

*Translated into English by Simon Patericke.*



LONDON,  
Printed by Adam Ffslip.

1608.

# COMMENTA RIE UPON THE LAMENTATIONS OF IEREMY.

Wherein are contained; first, the Method and order of euery Chapter laid open in seuerall Tables; then, a literall interpretation of the Text out of the Hebrew, with a Paraphrastical exposition of the sence thereof: Afterward, a collection of diuers Doctrines, gathered sometimes out of a whole verse in generall, or from the coherence of the Text; and somtimes out of the particular words of the same; with examples, now and then, shewing how the same doctrines haue bin verified in experience; Moreover, the reason and proofe of every doctrine; and lastly, the particular usses, that are to be made of them, for the edification of the Church of God.

Ierem. 13. 22.

And if thou say in thine heart, wherefore come these things upon me? for the multitude of thine iniquities, are thy skirts discovered, and thy heeles made bare.



LONDON,  
Printed by Peter Short, for Thomas  
Mar, dwelling in Pater Noster row, at the  
Signe of the Talbot, 1595.

The Orator:

Handling a hundred seuerall Discourses, in forme of Declamations: Some of the Arguments being drawne from Titus Luimus and other ancient Writers, the rest of the Authors owne inuention: Part of which are of matters happened in our Age.

Written in Frerch by Alexander Silvayn,  
and Englishe by L.P.



LONDON  
Printed by Adam Jfslip.  
1596.

BASSVS.  
CANZONETS  
OR  
LITTLE SHORT AERS  
TO FIVE AND SIXE  
VOICES.

BY  
THOMAS MORLEY  
Gentleman of her High-  
nesse Chappell.

LONDON.  
*Printed by Peter Short*  
dwelling on Bredstreet hil  
at the signe of the Star.  
M. D. XCVII.

THE VSE OF  
THE IACOBS  
STAFFE.



Imprinted at London by  
Richard Field, for Robert  
Dexter. 1596.

THE  
**HIGH VVAY**  
**TO HEAVEN BY**  
*the cleare light of the Gos-  
pell cleansed of a number of  
most dangerous stumbling  
stones thereinto thrown by  
Bellarmine and others.*

**I N**  
*A Treatise made vpon the 37.38. and 39.  
verses of the 7. of Iohn: wherein is so  
handled the most sweete and comfortable doctrine  
of the true vnion and communion of Christ  
and his Church , and the contrarie is so  
confuted, as that not onely thereby also  
summarilie and briefly, and yet plainly all  
men may learne rightly to receiu the  
sacrament of Christ's blessed bodie and  
blood, but also how to beleue and  
to live to saluation. And there-  
fore entituled The high way  
to Heauen.*

By Thomas Sparke Doctor  
of Diuinite.

Printed by R. R. for Robert Dexter.

1597.

68

# A COMMENTA- RIE UPON THE WHOLE BOOKE OF THE PRO- VERBS OF SALOMON.

The second time perused, much enlarged, and  
newly published for the edification  
of the Church of G o d.

*WHEREVNTO IS NEWLY AD-  
ded an Exposition of a fewe choise and excellent  
PROVERBS scatteringly set downe here and  
there in the Scriptures.*

PROVERB. 22.17.

Incline thine eare and heare the words of the wise,  
and apply thine heart vnto my knowledge.



AT L O N D O N ,

Printed by Robert Robinson for  
*Robert Dexter.* 1596.

# DIALOGORVM SACRORVM LIBRI QVATVOR.

AVTORE SEBASTIANO  
CASTALIONE, QVI NVNC P O-  
stremò opus recognuit. Argumenta singulis Dialo-  
gis præposita & sententias subiecit: ex quibus  
pueri discant officium: hoc est, quid ini-  
tandum sit, aut declinandum.



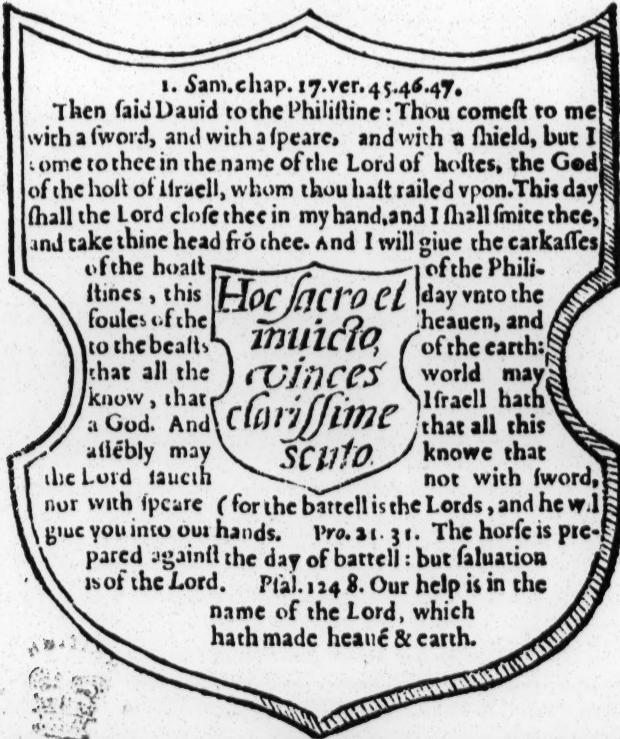
LONDINI,

Apud Robertum Dexter ad insigne Serpentis  
ænei, in cœmitorio Diui Pauli.

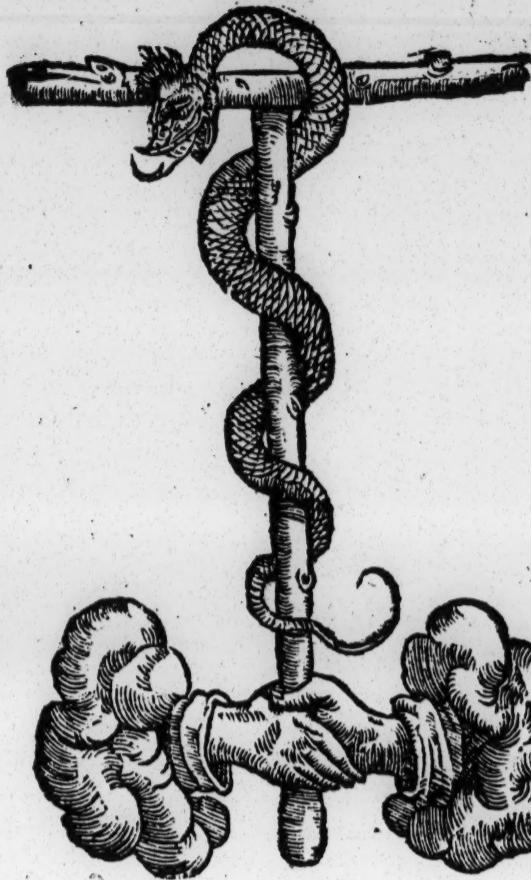
1601.

## THE SACRED SHIELD OF AL TRVE CHRISTIAN SOVLDIERS.

VVhereby alone, as it shall be in  
a true knowledge and right use among  
them, they stand invincible against all  
the force and power of any their  
enemies whomsoeuer.



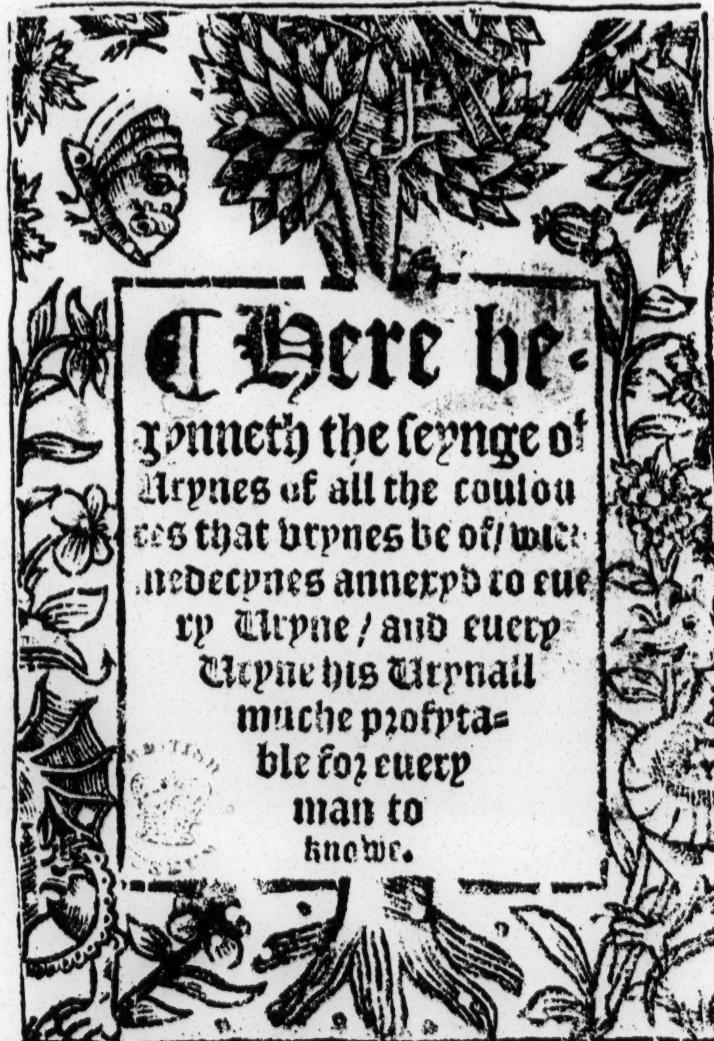
Printed at London by Richard Field,  
and Robert Dexter. 1599. A



LONDINI,

Ex Officina Typographica  
Henrici Bynneman.

CIO. IO. LXXXI.





223



LONDINI,  
Ex Officina Typographica  
Henrici Bynneman.  
C. I. C. LXXXI.



Cum Serenissima Regia Maestatis  
Privilegio.

Testudines palustres	2.50	Vegetatio	9.3 & 4.3
Thales milesius	2.41	Veri & falsi notio	10.5
Theamedes lapis	6.5	Vertex capitis	8.4
Themistocles	9.25	Vesica	8.10
Thetys	9.9	Vinum aquæ supernatans	3.3
Thorax	8.7	nouum cur efferveat	4.3
Thraces	9.25	Violaceus color	4.19
Ticinus	3.10	Virgo sidus	2.16 & 42
Tonitru	5.18	Viridis color	4.19
Topazius	6.4	Virilitas	9.11
Torrida à putredine immu- nia	4.11	Vifio	9.28
Trachea	8.6	Vifus	9.14
Tranquillitas aëris	5.8	Vita quid 4.3 eius longitu- do & breuitas	9.12
Trigonum sidus	2.14	Viuum corpus	7.1
Tristitia	9.30	Vumbra 2.40 grauis	4.3
Tropici circuli	2.6	Vmbilicus	8.7
Truncus pars stirpis 7.3 ho- minis	8.6	Vngues	8.3
Typhon	5.12	Voluntas quid 10.10 caussa contingens	1.6
V			
VAcum	3.6	Voluptas	9.29
Vapor	5.2	Vox	9.20
Venus	2.22 & 42	organa	8.5
Ventorum consideratio 5.9 & sequent. prognostica 5.19		Vrinarij canales	8.10
Venæ	8.2	Vrsa maior & minor	2.14
Venter	8.7	Z	
Ventriculus	8.10	Ephyrus	5.10 & 11
		Zodiacus	2.5 & 16
		Zonæ quinque	3.5

### FINIS.

### ERRATA

Pag. 30. Verificulo 36. lege Te memorant fratremq. tuum &c.  
Ceteræ, cuius inter legendum facilè sint obvia.



# VIRGIDEMI AR VM

The threē last Bookes.

*Of byting Satyres.*

Corrected and amended with some  
Additions. by I. H.



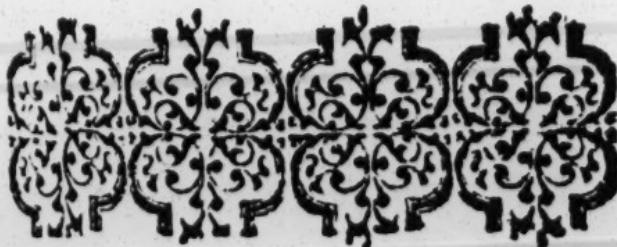
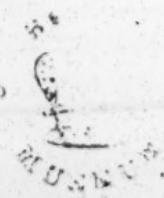
Imprinted at London for Robert  
Dexter, at the signe of the Brasen  
Serpent in Paules Church yard.

1600.

Imprinted at Lon-  
don, by Henry Binne-

*man dwelling in Kngberriders  
streate, at the signe of  
the Mermaide.*

Anno. 1572.





A  
S P E E C H  
D E L I V E R E D  
A T A C O N F E R E N C E  
w i t h t h e L O R D S . J a n u a r y ,  
X X V . M D C X L I .

B Y o c c a s i o n o f t h e P E T I T I O N S f r o m  
t h e C i t i e o f L O N D O N , a n d t h e C o u n t i e s o f  
M i d d l e s e x , E s s e x , a n d H e r i f o r d .

---

‘E y I O H N P Y M , E s q u i r e .

---

P u b l i s h e d b y O r d e r o f t h e H o u s e o f C o m m o n s .

W H E R E T O  
A r e a n n e x e d t w o O R D E R S o f t h e s a i d H o u s e .

T H E O N E ,  
C o n t a i n i n g t h e T h a n k e s o f t h e H o u s e , g i v e n t o  
t h o s e o f H E R T F O R D S H I R E .

T H E O T H E R ,  
F o r p u n i s h i n g o f t h o s e w h o p r i n t e d a f a l s e C o p i e o f t h a t  
P E T I T I O N , a n d o t h e r l i b e l l o u s P a m p h l e t s .

---

P r i n t e d a t L O N D O N b y R . O u l t o n . a n d G . D e x t e r ,  
f o r J o h n R o s h w e l l , a n d a r e t o b e i o l d a t t h e S i g n e o f t h e S u n  
i n P a u l s C h u r c h - y a r d . 1 6 4 1 .

EIGHT  
SERMONS

Preached upon

Solemn Occasions.

VIZ.

- I. At St. Maries HOSPITAL.
- II. At the Consecration of CHRIST-CHURCH in Southwark.
- III. At the Consecration of JOHN Lord Bishop of OXFORD.
- IV. At the Reading of Sir Francis Winnington of the Middle Temple.
- V. At the Reading of Thomas Walcot Esq; of the Inner Temple.
- VI. At a Meeting of the Clergy at Acton by Appointment of the Lord Bishop of London.
- VII. Upon the Discovery of the late horrid Popish PLOT.
- VIII. Upon the FAST-day kept Novemb. 13.

---

By ADAM LITTLETON D. D.

---



LONDON,

Printed by S. Roycroft for Richard Marriott. 1679.

THE  
CHRISTIAN  
IN  
Compleat Armour.  
OR, A  
TREATISE  
OF THE  
SAINTS WAR  
AGAINST THE  
DEVILL:

WHEREIN  
A Discovery is made of that Grand Enemy of  
GOD and his People, in his Policies, Power, Seat of his  
Empire, Wickedness, and chief design he hath against the Saints.

A  
MAGAZIN OPEN'D,

From whence the Christian is furnished with Spiritual Arms for the  
Battel, help'd on with his Armour, and taught the Use of his Weapon,  
together with the happy Issue of the whole War.

---

By WILLIAM GURNALL, M. A. of Emanuel Colledge, now Pastor  
of the Church of Christ in Lavenham, Suffolk.

---

The Sixth Edition.

---

LONDON,  
Printed, by M. White, for Ralph Smith, at the Bible under the Piazza of  
the Royal Exchange in Corn-hill. MDCLXXIX.

RICHARD BAXTER'S  
Catholick Theologie :  
PLAIN, PURE, PEACEABLE :  
FOR  
**PACIFICATION**  
Of the DOGMATICAL  
**WORD-WARRIOURS,**

Who, 1. By contending about *things unrevealed or not understood*, 2. And by taking VERBAL differences for REAL, and their arbitrary *Notions* for necessary *Sacred Truths*, deceived and deceiving by Ambiguous unexplained WORDS, have long been the *Shame* of the *Christian Religion*, a *Scandal* and *hardning* to *unbelievers*, the *Incendiaries*, *Dividers* and *Distracters* of the Church, the occasion of State Discords and Wars, the *Corrupters* of the *Christian Faith*, and the *Subverters* of their own Souls ; and their followers, calling them to a blind Zeal, and Wrathful Warfare, against true Piety, Love and Peace, and teaching them to censure, backbite, slander, and prate against each other, for things which they never understood.

*In Three Books.*

- I. PACIFYING PRINCIPLES, about Gods Decrees, Fore-Knowledge, Providence, Operations, Redemption, Grace, Mans Power, Free-will, Justification, Merits, Certainty of Salvation, Perseverance, &c.
- II. A PACIFYING PRAXIS or Dialogue, about the Five Articles, Justification, &c. Proving that men here contend almost only about *Ambiguous words*, and *unrevealed things*.
- III. PACIFYING DISPUTATIONS against some *Real Errors* which hinder Reconciliation, viz. About Physical Predetermination, Original Sin, the extent of Redemption, Sufficient Grace, Imputation of Righteousness, &c.

Written chiefly for Posterity, when sad Experience hath taught men to hate Theological Logical Wars, and to love, and seek, and call for Peace. (*Ex Bello Pax.*)

*LONDON,*

Printed by Robert White, for Nevill Simmons at the Princes Arms in St. Pauls Church-yard. MDC LXXV.

L. CUNN WEL A.

# Learned and a

Godly Sermon, to be read  
of all men, but especially for all Marry-  
ners, Captaynes, and Passengers, which tra-  
uell the Seas, preached by John Ma-  
douce, Maister of Arte, and fellow of All  
soules in Oxforde, at Waymough and Mel-  
combe regis, a Porte in the Countie of  
Dorsett, the 3. day of October, in  
the yeere of our Lord.

Patr. 24. 1581.  
Time 10. 1639.  
Isaiah. 55. 3.

Encline your eares, and come vnto me: heare, and  
your soules shall liue, and I will make an euer-  
lasting couenant with you, euē the sure  
mercies of Dauid.

At London,  
Printed by I. Charlwood.



AT LONDON,  
Printed by John Charlewood and VVilliam  
Brome, and are to be sold by Thomas Gubbin, dwel-  
ling in Pater-noster Row, at the signe of  
the Gryffin. Anno. Domi.

# FLORILOGIUM PHRASICON

O R,

A Survey of the Latine tongue, ac-  
cording to the Elegancy of it's  
proper Dialect.

Necessary for all young Students in  
the same for their better Imitation, and  
Practise thereof, either by  
their voice, or pen.

And into several heads disposed, and collected  
by John Huiſe. M. A.

And now inlarged with a thousand Phrases,  
wanting in the former Edition,  
By Alexander Ross.

*Hominis decus est ingenium, ingenii lumen eloquentia.*  
Cic. in Brut.



London, Printed by D. M. for Tho. Davies. at the Sign of the  
Bible in S. Pauls Churchyard. 1659.

## THE CHRISTIANS

S A N C T V A R I E :

Whereinto being retired, he may safely be  
preserued in the middest of all dangers.

*Fit for all men to read at all times, especially for those that  
are exercized in the schoole of affliction, in the time of  
Gods present Visitation.*

Described in two Bookes or Treatises :

- I. Of the Christian exercise of Fasting.
- II. Of holy Inuocation on Gods name.

By GEORGE DOUVNAME Doctor of Diuinitie.



L O N D O N ,  
Printed by Adam Islip for Thomas Man,  
dwelling in Pater noster Row, at the  
signe of the Talbot. 1604.

294

ARISTOTLES  
POLITIQUES  
OR  
DISCOURSES OF  
GOVERNMENT.

TRANSLATED OVT OF GREEKE  
into French, with Expositions taken out of the best Authour:  
specially out of Aristotle himselfe, and out of Plato, conferred together  
where occasion of matter treated of by them both doth offer it selfe: The obser-  
uations and reasons whereof are illustrated and confirmed by innumerable Ex-  
amples, both old and new, gathered out of the most renowned Empires, King-  
domes, Seignories, and Commonweals that euer haue bene, and wherof  
the knowledge could be had in writing, or by  
faythfull report,

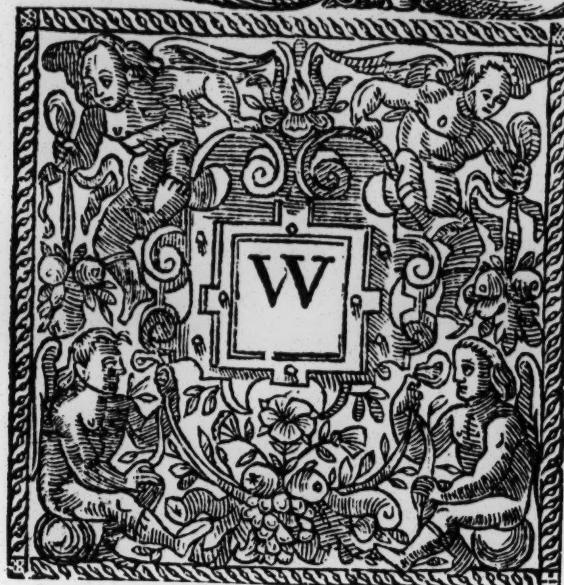
*Concerning the beginning, proceeding, and excellencie  
of Ciuite Gouvernement.*

By LOYS LE ROY, called REGIUS.

*Translated out of French into English.*



At London printed by Adam Jfslip.  
Anno Dom: 1598.



## The fourth Dialogue entituled

Tob. I wonder at those men. For if they think the doctrine good, y<sup>e</sup> is preached unto thē, why suffer they it not to be practized & put in execution: if they thinke it not good, why suffer they it to be preached, and specially, seeing they haue authority and power to stoppe the same?

Theo. No doubt of it, there are too day many (as we haue before said) that woulde gladly stop it, if they durst: were it not for feare they shold be accompted tyrances & bē y<sup>e</sup> enemies to God. But because they see, y<sup>e</sup> they cannot do it but to their great repreach & shame, they are like the diuel, who is conuerted to take Jesus Christ for the holy one of God, so he may be stil a diuel, & continue in the selfe same stace, wherin Jesus Christ foud him. And therfore whē they are inforged, as Christe inforged this diuel, they crye out as he cried, & shew their secreet hatre of the truch of God, & fal a threatening & persecuting of his true seruants, whē as they perceive y<sup>e</sup> they can neither by fayne speeches, nor yet hypocrisy, obieue their desire.

Tob. And therfore it is naught euerye way, & waxeth stil worse & worse. You make a jest at vs, & say, y<sup>e</sup> we au our side honor the Gospel

## Familiar Diuels.

spel preache the pure word of God, yea, and  
to haue ministeres also , and to mainteyn  
them : so they enforce them not to the pra-  
cise of the Gospell . WEE spake besy-  
of those that withstood the discipline of th  
Gospel . Of whiche there are two sortes  
The first of them, are they, that cannot a-  
syde, that any shoulde speake , preache, or  
wryte thereof: The seconde sorte of them are  
they which are contented to beare with all  
that, so there bee no talke of the execution  
thereof. But the woorst is, that among these  
there are some, that do not only withstand  
the execution therof on themselves, but also  
hinder those that would be contented to re-  
ceivie it, and will noe suffer them so to doe.

Tob. Why doe they so? He thinketh  
though, & in deed too much for themselves to  
be rebels against God & his word, althoug  
they hindred not the obedience of others.

Theo. I thinke they doe it , because  
they feare, least, after þ others were brought  
to þ discipline, they also might bee enforce  
therunto. For there are many that would  
not greatly care though other men lyued  
never so uprightly, so that they themselues  
might be at libertie to do what them list.



C 72.77

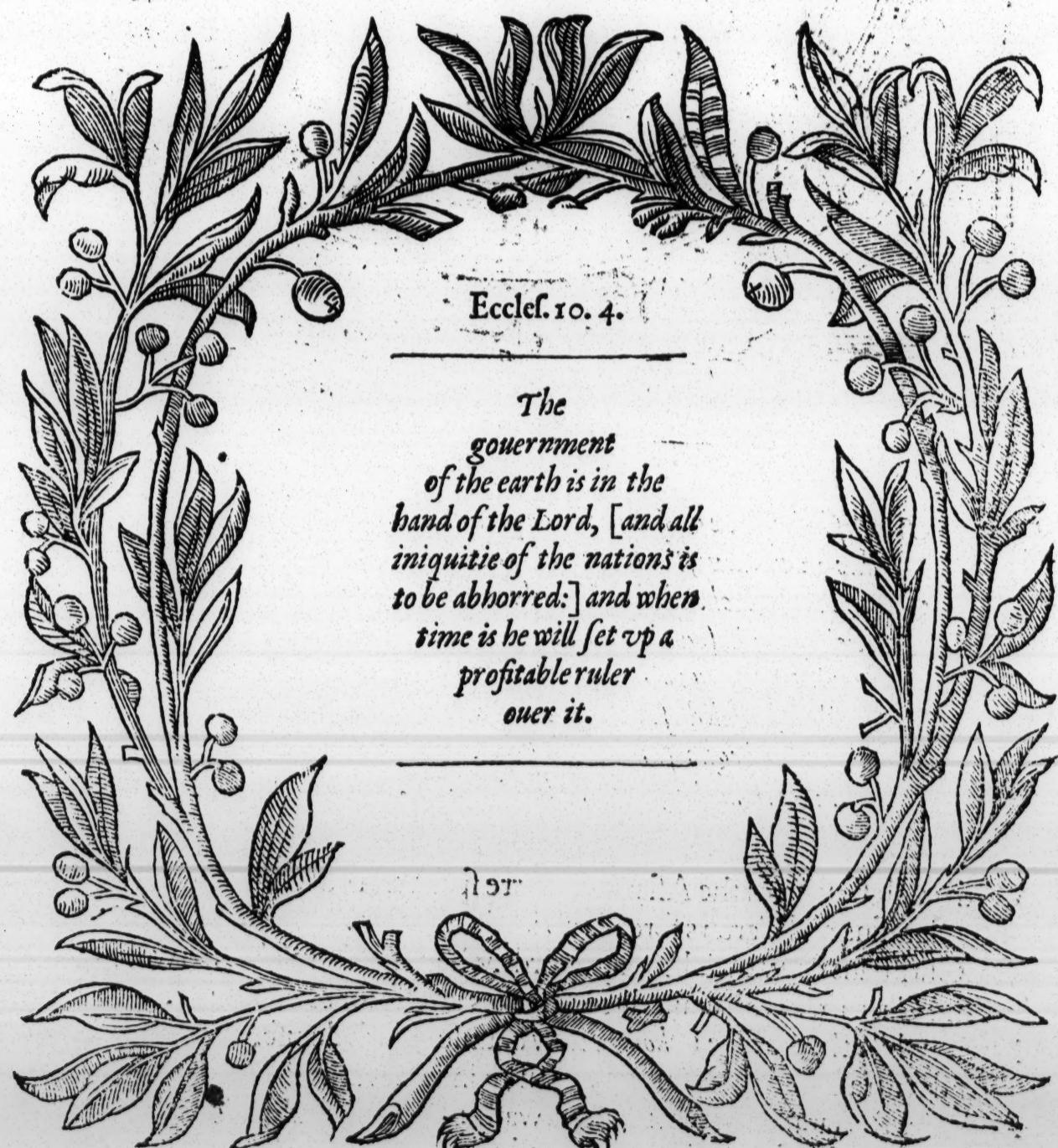
# THE LIVES OF THE OTHOMAN KINGS AND EMPERORS:

FAITHFULLY GATHERED OVT  
of the best Histories, both antient and moderne, and  
digested into one continuat Historie

By RICHARD KNOLLES.

Eccles. 10. 4.

The  
gouernment  
of the earth is in the  
hand of the Lord, [and all  
iniquitie of the nations is  
to be abhorred:] and when  
time is he will set vp a  
profitable ruler  
over it.



LONDON,  
Printed by Adam Ffslip.

1609.



Laurentius Jhonsonus sculpsit.

1602

Phi. Lonicerus  
hist. Turc. lib. I.

*Multiplici lassatae Asie res clade premuntur,  
Hinc Sarracenus, Tartarus inde ruit.  
Mutua Christicola gladios in vulnera stringunt:  
Græcia funesta seditione perit.  
Impiger interea noua concipit Ottomannus  
Concilia, & valida surgit in arma manu.  
Et vastatricis regno fundamina turbæ  
Ponit: & in multo sanguine sceptra lauat.*

With endlesse warres the Asian state farre spent and ouerworne:  
By Sarasins and Tartars force, is all in pieces torne.  
The Christians draw their bloody swords, wherwith themselues to wound:  
And G R E E C E with ciuile discord seekes it selfe for to confound.  
Meane while the warlike *Othoman* new counsels doth devise,  
And with a crue of martiall men doth vp in armes arise:  
And laies the fatall plot whereon the wastfull Turks should raigne,  
And bathes his scepter in much blood of people by him slaine.





RUB  
C. I.

*Europam luctu & funestis cladibus implens  
 Seuus Amurathes totus in arma ruit.  
 Maior at Huniades virtute & fortibus ausis,  
 Coxit cum trepida vertere terga fuga.  
 Consilia Eugenij bellum furialia suadent,  
 Sacrorum antistes Martia ad arma ruit:  
 (Arma viri tractent, curet sua templa sacerdos)  
 Europe exitium res tulit ista graue.*

Fierce Amurath doth E<sup>V</sup>ROPE fill with blood and wofull cries :  
 And wholly giuen to martiall deeds, doth whole in armes arise.  
 But yet Huniades (than he, of greater strength and might)  
 Enforced him right fearefully to turne his backe in flight.  
 Eugenius his infernall spels, stirs vp a fatall jarre:  
 Who hauing charge of sacred rites, runs headlong into war.  
 (Leue martiall deeds to martiall men, and let the priest go pray)  
 Such diuelish counsell, worse receiu'd, wrought E<sup>V</sup>ROPEs great decay.

*His Majestie's Reasons against the pretended Jurisdiction of the High Court of Justice, which Hee intended to deliver in Writing on Mundaie*

Jan. 22. 1648.

Aving alreadie made My protestations not onely against the illegalitie of this pretended Court, but also that no Earthlie Power can justly call Mee ( who am your King ) in question as a Delinquent ; I would not a-  
nie more open My mouth upon this occasion, more then to refer My self to what I have spoken, were I alone in this case concerned. But the dutie I owe to God, in the preservation of the true libertie of My People, will not suffer Mee at this time to bee si-  
lent : For how can anie free-born Subject of Eng-  
land call Life, or anie thing hee posseffeth his own, if Power without Right daily make new, and abro-  
gate the old fundamental Law of the Land ? which I now take to bee the present case. Wherfore when I came hither, I exspected that you would have en-  
devoured to have satisfied Mee concerning these grounds which hinder Mee to Answer to your pre-  
tended Impeachment ; but since I see that nothing  
I can saie will move you to it ( though Negatives  
are not so naturally proved as Affirmatives ) yet  
I will shew you the Reason why I am confident you  
cannot judg Mee, nor indeed the meanest man in  
England ; for, I will not ( like you ) without shew-  
ing a reason, seek to impose a belief upon My  
Subjects.

\* Here about I  
was stopt, and  
not suffered to  
speak anie more  
concerning Rea-  
son.

\* There is no proceeding just ag-  
ainst anie man, but what is war-  
ranted either by God's Laws, or  
the Municipal Laws of the Coun-  
trie where hee live's. Now I am  
most confident, that this daie's pro-  
ceeding cannot bee warranted by

God's Law; for on the contrarie the autoritie of ob-  
edience unto Kings is clearly warranted and  
strictly commanded both in the Old and New  
Testament; which if denied, I am readie instantly  
to prove: and for the question now in hand, there  
it is said, That *where the word of a King is, there is Power*; and who may saie unto him, what doest thou? Eccles. 8. 4. Then for the Laws of this Land, I am  
no less confident, that no learned Lawyer will af-  
firm that an Impeachment can lie against the King,  
they all going in His Name; and one of their Max-  
ims is, *That the King can do no wrong*. Besides, the  
Law upon which you ground your proceedings, must  
either bee old, or new; if old, shew it; if new, tell Mee  
what autoritie warranted by the fundamental Laws  
of the Land hath made it, and when? But how the  
Hous of Commons can erect a Court of Judicitures  
which was never one it self (as is well known to all  
Lawyers) I leav to God and the world to judge:  
And it were full as strange, that they should pretend  
to make Laws without King or Lords-Hous, to anie  
that have heard speak of the Laws of England.

And admitting, but not granting, that the peo-  
ple of England's Commision could grant your pre-  
tended power, I see nothing you can shew for that;  
for certainly you never asked the question of the  
tench man of the Kingdom, and in this waie you ma-  
nifestly wrong even the poorest Plough-man, if you  
demand not his free consent; nor can you pretend

anie

anie color for this your pretended Commission without the consent at least of the Major part of e-  
very man in England, of whatloever qualitie or con-  
dition, which I am sure you never went about to  
seek; so far are you from having it. Thus you see  
that I spek not for My own right alone, as I am  
your King; but also for the true Libertie of all My  
Subjects, which consist's not in sharing the power of  
Government, but in living under such Laws, such a  
Government as may give themselfs the best assur-  
ance of their Lives & proprietie of their goods. Nor  
in this must, or do I forget the Priviledges of both  
Houses of Parliament, which this daie's proceeding  
doth not onely violate, but likewise occasion the  
greatest breach of their Publick Faith that ( I be-  
liev ) ever was heard of, with which I am far from  
charging the two Houses: for all the pretended  
Crimes laid against Mee, bear date long before this  
late Treatie at *Newport*, in which I having conclud-  
ed as much as in Mee laie, and hopefully expect-  
ing the two House's agreement thereunto, I was sud-  
denly surprized, and hurried from thence as a Pri-  
soner, upon which account I am against My will  
brought hither, where since I am com, I cannot but  
to My power defend the antient Laws and Liberties  
of this Kingdom, together with My own just right;  
Then for anie thing I can see the higher Hous is to-  
tally excluded.

And for the Hous of Commons, it is too well  
known that the Major part of them are detained or  
deterr'd from sitting; so, as if I had no other, this  
were sufficient for Mee to protest against the law-  
fulnes of your pretended Court. Besides all this,  
the Peace of the Kingdom is not the least in My  
thoughts, and what hopes of settlement is there so  
long as Power reign's without rule of Law, chang-  
ing

ing the whole frame of that Government under which this Kingdom hath flourished for manie hundred years ; nor will I saie what will fall out in case this Lawleis-unjust proceeding against Mee do go on : and believe it, the Commons of England will not thank you for this change, for they will remember how happy they have been of late years under the Reign of Q. Elisabeth, the King My Father, and My self, untill the beginning of these unhappy Troubles ; and will have caus to doubt that they shall never bee so happy under anie new. And by this time it will bee too sensibly evident, that the Arms I took up were onely to defend the fundamental Laws of this Kingdom, against those who have supposed My power hath totally changed the antient Government.

Thus having shewed you briefly the Reasons, why I cannot submit to your pretended Autoritie without violating the trust which I have from God, for the welfare and libertie of My People ; I expect from you either clear Reasons to convince My judgment, shewing Mee that I am in an Error, ( and then truly I will readily Answer ) or that you will withdraw your proceedings.

**T**his I intended to speak in Westminster-hall on Mundaie, 22. Januarie; but, against reason was hindered to shew My Reasons.



*Quid properas insane tuum pessundare fratrem?*

*Nam sceleris tanti præmia digna feres.*

*Quicquid enim fratri malefeceris, hoc tibi frater*

*Mox referet, nimis hæc in tua fata ruis.*

RICH. KNOLLEVS.

What hastest thou mad foole, thy brother to confound?

The guerdon of such villanie, shall to thy selfe redound.

For looke what mischiefe thou hast wrought shall turne to thee againe:

Why dost thou therefore foolish man so haften on thy paine?



onicerus  
urc.lib.1.

*Vindicibus Mahomet patrium sibi vendicat armis  
Imperium, & fractas fernuidus auget opes.  
Quod patri abstulerat violentia Tamberlani,  
Imperio reddit Marte fauente suo.  
Ille sagittiferosq; Dac. is, validosq; Triballos  
Contudit, & populos Ister amane tuos.  
Turcica sic rursus sublata potentia, stragem  
Attulit imperio Romule magne tuo.*

By force of armes stout *Mahomet* his fathers kingdome gaines,  
And doth the broken state thereof repaire with restlesse paines.  
What so the force of *Tamerlane* had from his father tane,  
He by his fortune and his force restor'd the same againe.  
The Dacians he vanquished, and Seruians in field,  
And forc'd the people neere to thee faire *ISTER*, for to yeeld.  
So once againe the Turkish state (by him rais'd vp on hie)  
Hath to thine empire, *Romulus*, brought great calamite.

# C The Prologue of the Author to the Reader.



**C**omonesthenesse the re-  
noumed Dratour defineth law  
in this wyse. The law (sayth  
he) is the thinge that all menne  
ought to obey for many skiles,  
but especially because lawe is  
the iuention, and also the gift of God, the de-  
crees of prudent men, the chaitement of wil-  
full and unwilfull offences, and finallye the  
common suertye of a Realme, whereby it be-  
commeth all men to liue, which be conuersant  
in the same, Chrysippus also, an excellent Phi-  
losopher thus beginneth his booke of lawes.  
The lawe is king of all, as wel deuine as hu-  
man assayzes, the president and contruler of  
things honest and dishonest, the Prince, Cap-  
tayne and ruler of the iuste, & vnjust, and it is  
of civil creatures, as well the commannder  
what they ought to do, as the forbiddre, what  
they oughte not to do. These aunticke say-  
inges of wyse men, assuredlye ought muche to  
inflame vs to the knowldege of those thinges  
without whiche we shal be esteemed as no men  
but as brute and sauage beastes. Let vs not  
comitt that it be saide of Englishmenne as it  
was ones saide of the menne of Athens, that  
is, that wee make very good and profitable la-  
wes, but we vse them not. Certainly ther can  
be no greater reproch to a common weale, then

## The Preface.

this. One lesson I woulde we learned of that  
aunciente lawer Romaine named Celsus, and  
his is this: the knowledge of law is not to  
awaye the wordes, but the pith and po  
them. This is wrote because there be many  
whiche when good & holsome lawes be made  
seeke not to see them executed, & obscrued,  
rather how to defraud them and to haue them  
vexecuted, which kind of people after the se  
tence of most aunciente lawmakers be no lesse  
worthy of reprehensiō then they whiche do ex  
pressely against the law. Nowe they do ( saye  
they ) against the law, whiche do the thing, that  
the law forbiddeth. And they defraude a lawe  
or statute, whiche the wordes of the law saued,  
do circumuent the meaninge and sentence of it.

Let vs then so read the lawes that wee may  
bare awaye the sentence and minde of them,  
and so fultil and obserue the lawes, that it  
may appeare that they were not made

in vaine. Thus doinge we shall

please God, wee shal be obe  
dient subiects to oure

Prince.

And finally wee shal seeke  
our owne weale and  
safety.



icerus  
lib.1.

*Fulminis in morem celeri rapit agmina motu  
 Baizethes, fidei pacis & impatiens.  
 Regni Hadrianopolim sedes sibi legit ut esset,  
 Posset ut Europe iungere regna suis.  
 Constantinopolim gemina obsidione fatigat :  
 Iam Greas vana spe sibi spondet opes,  
 Cum Tamberlano præbet sua terga, catenis  
 Vinctus, & in cauea probra pudenda subit.*

Prowd *Baiazet* most false of faith, and loathing blessed peace,  
 His warlike troupes, like lightening, to shake he doth not cease.  
 Of *HADRIANOPL*E he makes choice, for his imperiall seat,  
 That *EVROPE*s kingdomes he might ioyne vnto his empire great.  
*CONSTANTINOPL*E he distrest twice with strait siege and long,  
 And vainely thought to haue possest the Grecians wealth by wrong:  
 But ouercome by *Tamberlane*, fast bound in fetters sure,  
 Trod vnder foot, and clos'd in cage, great shame did there endure.



*Secundus Amurathes, animo dum maxima versat :*

*Discordes Graecos, sternere Marte parat.*

*Totus & intentus fines extendere regni :*

*Europam penetrans, obvia quæque rapit.*

*Attoniti trepidant, nimia formidine Thraces :*

*In medio quorum, sceptra superba locat.*

\* Lazarum Hinc Maesos præmit ille feros, \* miserumq; Dynaster

Serua principem. Cossou in campis, obruit, atq; necat.

Sed non longa fuit sceleris tam dira voluptas

A seruo cæsus, concidit ense ferox.

RICH. KNOLEVS.

Whilst Amurath in his deepe thoughts, of greatness plots the ground :

The wrangling Greeks by force of armes he seeks how to confound.

And wholly bent for to extend his kingdome, with his power,

Piersing the confines of E u r o p e, doth what he meets deuour.

As men dislaid the Thracians quake, to see their foule disgrace :

Amiddest whom the tyrant stout his scepter proud doth place.

The fierce Bulgarians he did meet, and in the field subdue :

And in C o s s o v a s fatall plaines, the wofull Despot slue.

But long is not the wickedes joy, which they in mischiefe take ;

Stabd by a Slaue, the wretch his end in that same place did make.



*Non malus es, nisi te eneruct male suada voluptas,  
 Queque minus bello conuenit ingluies.  
 Hospitio Mirxi fruitur iam Musa Valachi,  
 Ille tuum vigilat pronus in exitium.*

IAC. BOISARDVS.

Euill art thou not, except lewd lust doe hasten on thy fall,  
 Or riot, which besemeth not a martiall man at all.  
 Thy brother *Musa* entertain'd by *Marke* to thine annoy,  
 Doth take no rest, but waiteth still how he may thee destroy.



Matt. 4. 1.



Matt. 26. 69.

DEVOUT  
CONTEMPLATIONS  
*Expressed*  
*In two and Fortie Sermons*  
*Vpon all y<sup>e</sup>. Quadragesimall*  
*Gospells*

Matt. 17. 1.



Marke. 6. 47.



Luke. 7. 11.

Written in Spanish  
by  
Fr. Ch. de Fonseca

Englisched by J. M. of  
Magdalen Colledge  
in Oxford.



John. 4. 5.



John. 11. 1.

LONDON  
Printed by Adam Islip  
Anno Domini. 1629.

Matt. 28. 6.



Matt. 27. 38.



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MILITIE

REPENT.

Matt. 4.1.



Matt. 26.69.



Luke. 7.11.



John. 11.1.



Grell Sculps.

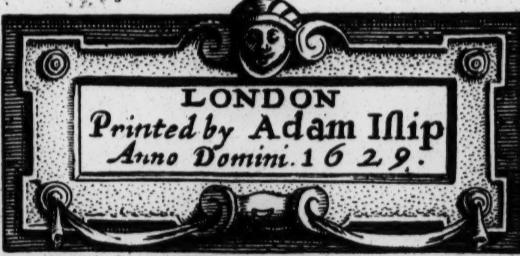
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Matt. 28.6.



Matt. 17.1.



Marke. 6.47.



John. 4.5.



Matt. 27.38.





A  
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171  
The Trial of Bastardie:

# PART OF THE

Second part of Peccacie, or maner of Gouerne-  
ment of the Realme of England: so termed, Spir-  
ituall, or Ecclesiasticall.

Annexed at the end of this Treatise, touching  
*the prohibition of marriage, a Table of the Leuitical,*  
English, and Positive Canon Catalogues, their  
concoraance and difference.

BY WILLIAM CLERKE.

John Chrysost.

Nemo verè inde, aut obscurus, aut clarus est.



LONDON,

Printed by Adam Ffslip.

Viginti-duæ  
**ELECTIONES**  
DE TOTIDEM  
RELIGIOSIS CAPITIBVS,  
PRÆCIPVE HOC TEMPORE  
controversis, prout publicè habebantur

O 2021 in Venetia.

Quibus accesserunt Tredecim

**ORATIONES**  
IN AVGVSTINA

De totidem Theologiæ Apicibus Scitu non indignis,  
prout in promotione Doctorum in Comitiis habebantur.

Subiectuntur Sex

**CONCIONES**  
PRO MORE HABITÆ, AD  
S. THOMAS PROFESSORIS IN DISCERNENDIS

Per

Rectorem, & S. Th. Professorem Regium,

Editio tertia, prioribus emaculatior, & duplo fere auctior.

PHIL. 2. 13.

"Ο Θεος δέ τις ὁ εὐεργέτης ἐν πάσῃ καὶ τῷ σπλήνιῳ, καὶ τῷ εὐεργέτῃ στέψεται τὸν αἰτιανόν.

Aug. de Nat. & Grat. cont. Pelag c. 45.

Natura sic appetit vitiata, ut majoris vitii sit non videre.

Excudebat

Impensis

## ¶ In Commendation of the painefull Seamen.

WHO so in surging seas, his season will consume,  
And meanes thereof to make his only trade to liue:  
That man must surely know the shifting Sunne and Moon,  
For trying of his tides, how they doe take and giue.

So must he duly seek the Eclipticke course of sunne,  
How hee from VVest to East his proper course doth keepe.  
His labour then God knowes, as yet is but begun,  
For he must watch and ward, and shake off sluggish sleepe.

And haue a carefull eye, to hand that is at helme,  
For many a one there is, that false his course will yle:  
And swelling seas likewise the ship may ouerwhelme,  
Or set her on the shore withoat the Pilots eye.

VVhen Boreas is abroad, and blustering blasts do blow,  
In season must he seeke to shott in loftie saile:  
For that, if not in time he very well doth know,  
That all too late indeed, no labour will preuaile.

But when the raging stormes doth swinge the ship on hie,  
Oft times against his will, he spoones before the seas:  
Else in goes all the sailes and takes her from her tride,  
In hast to drie or hull, till God the same appease.

Thus when he all the night, with wearie toile hath tride,  
And sees the swelling seas, hath set him from his way:  
Then when a little slack of calme he hath espide,  
VVith ioyfull heart to take the height he doth assay.

His Astrolobie then he setteth for the Sunne,  
Or Crosstaffe for the starre called the Ballastell:  
And thus with helpe of them and declination,  
Howland doth beare of him he knowes within a while.

Then by his compasse straight he duly sets his course,  
And thus he brings the ship in safetie to her port:  
VVhere, of his hazards paift he makes a great discourse,  
And each man by deserte, doth giue him good report.

If Pylots painfull toile be lifted then aloft,  
For vsing of his Art according to his kind,  
VVhat fame is due to them that first this Art out sought,  
And first instructions gaue to them that were but blind.

767

# The Safegard of Saylers, OR, G R E A T R V T T E R:

*Containing the Courses, Distances, Deapths, Soun-  
dings, Flouds, and Ebbes, with the Markes for the en-  
tring of sundry Harboroughs both of England, France,  
Spaine, Ireland, Flanders, and the Sounds of Denmarke,  
with other necessarye Rules of common  
Nauigation.*

Translated out of Dutch into English, by  
Robert Norman Hydrographer.



LONDON,  
Printed by Adam Jfslip. 1600.

...with you and with Iourtheau, and so take ye  
of Cocket Iland that lieth in y midwan of that course, and  
if ye be put to anker in Skate road, take heed, for there is  
foule ground, also there are markes to tell you to anker in  
clere ground, that is the draw bridge of Bambozow in the  
mids of the Castle ditch, and so you shall haue good anker-  
hold in clere ground, betweene holy Iland and it, and if ye  
be boud into holy Iland hauē, be sure you take your marks  
with you, which is holy Iland church, shut in the square  
tower of the Abby, and so you shall haue vpon the Bar, at a  
low water 2 fathom, and so you may be bold to boord of  
Wibcile side, and if ye be put out of Skate road with War-  
wick, between the Plow and the Goloston, your course li-  
eth þorth northeast, and south southwest, and if you goe to  
Warwicke hauen, looke out for the Crosse that standeth on

		drewes.	Moone.	mouth. Hartle- pole.		Dunbar	
S. by W.	S S.W.	S.w. by S.	C	S. West.	S.w. by w	W.S. W	W. by
H.	M.	H.	M.	H.	M.	H.	H.
8	1	5	2	18	3	32	1
9	-	-	-	6	3	51	2
10	-	-	-	3	4	17	4
11	3	-	-	4	4	30	3
12	3	57	4	-	-	18	5
13	23	-	-	27	4	19	6
14	04	4	-	15	5	20	7
15	18	5	5	3	5	21	7
16	6	35	6	18	7	48	8
17	6	21	7	21	7	33	9
18	7	21	7	2	8	9	10
19	7	57	7	3	9	21	10
20	7	57	7	23	9	10	11
21	12	57	7	24	10	57	11
22	8	49	10	15	10	12	10
23	8	33	10	15	10	21	11
24	10	21	11	11	11	48	12
25	10	611	11	26	11	33	12
26	11	911	12	51	12	21	12
27	11	5412	12	27	12	6	13
28	11	3912	12	28	12	24	13
29	11	5712	12	27	14	9	13
30	12	421	12	27	14	57	13
31	12	45	2	29	2	42	14
32	12	302	14	15	303	4	305
33	N. by E.	N.N.E.	N.E by n.	N.	E	N.E bi E	E.N.E
34	Bristol.	Mil- ford.	Portland.	The ag. of the Peter Port.	Orkney. Poole. Orwell.	Deepe. Lur. Lenoys.	Boleyne Dover. Harwich Yarmot.
35							Calice.

	E. by S.	E. S. E.	S.E. by E.	C	East.	S.E. by S.	S.S.E.	S. by E.
H.	M.	H.	M.	H.	H.	M.	H.	M.
8	7	3	6	16	9	31	6	10
9	8	2	7	6	9	51	2	10
10	9	5	9	54	10	17	10	36
11	9	5	10	39	3	18	11	11
12	9	5	10	42	11	27	4	24
13	10	1	30	12	15	5	1	12
14	10	1	30	12	15	5	1	12
15	11	3	18	1	35	1	48	2
16	11	2	6	1	31	2	3	1
17	11	2	6	51	7	22	2	30
18	11	9	54	2	21	3	21	4
19	11	9	54	2	21	3	21	4

# A SPARING

Restraint, of many lauishe  
Vntruthes, which M. Doctor

Harding dothe chalenge, in the first  
Article of my Lorde of  
Sariburys Reple.

By Edward Dering student  
in Diuinite.

With an answe unto that long, and vncour-  
teous Epistle, entituled to M. Iuel, and  
set before M. Hardings  
Reioinder.

Hieremie. xxijj.

The Prophet, that hath a dreame, let him tell a dreame, and  
be, that hath my worde, let him speake my worde  
faithfully. What is chaffe to the wheat,  
saith the Lorde?

Imprinted at London, by

Henry Denham, for Humfrey Toy,  
dwelling in Poules Church yarde, at  
the signe of the Helmet.

The Zodiak of Life  
Written by the Godly and  
zealous Poet Marcellus

Pallingenius Stellatus,  
wherein are conteyned twelve  
Bookes disclosing the haynous  
Crymes & wicked vices of our  
corrupt nature: And plainely  
declaring the pleasaunt  
and perfitt pathway vnto  
eternall lyfe, besides a  
numbre of digres-  
sions both plea-  
saunt & pzo-  
fitable,

Newly translated into Englishe verle  
by Barnabe Googe.

Probitas laudatur & alget.

IMPRINTED AT LONDON  
by Henry Denham, for Kate New-  
berye dwelling in Fleete  
strete.  
Anno. 1565. Aprilis. 18.

# ANALYSIS TYPICA

Omnium cum veteris tum noui  
Testamenti Librorum Historicorum :  
ad intelligendam rerum seriem,  
& memoriam iuuandam,  
accommodata.

AVTORE

MOSE PELACHERO, S.A-

cre Theologic Doctor.

Subiecta est Methodus resoluendi  
quocunque Autores.

CVM

INDICIBVS dubius : altero ex getico ter-  
minum Creantur : altero Roman  
& Verbi uerba accedit.  
Editor seculi.

LONDINI

EXCVDEBAT EDMUNDOLI-  
FANTVS IMPENSOR. C.R.  
CID ID AVGVSTI.

# The Reme-

die of Reason:

*Not so comfortable for matter, as compendious for memorie.*

Wherein the ignorant may gather instruction, the learned confirmation, all men consolation.

By Charles Gibbon.

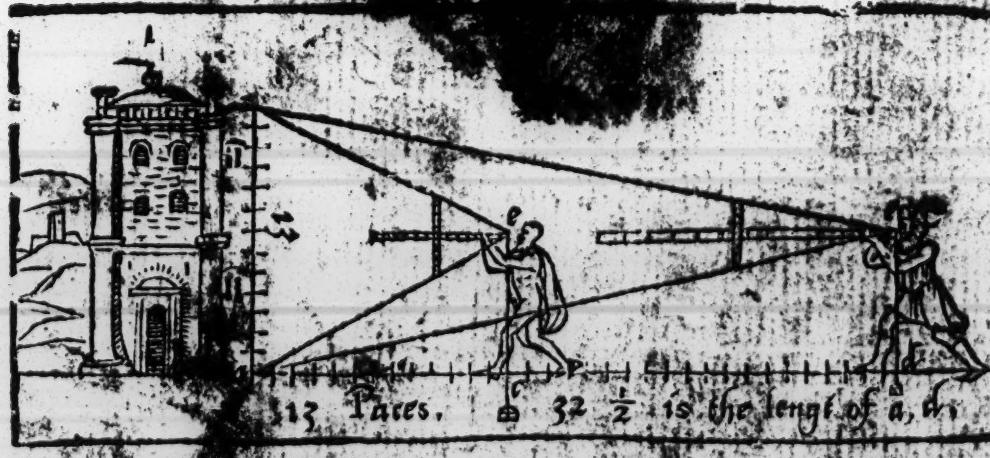
Be readie alwaies to give an answer to euerie man that asketh you a *Reason* of the hope that is in you, &c. *1.Peter 3.15,16.*

If any man think that he knoweth any thing, he knoweth nothing yet as he ought to knowe. *1.Cor.8.2.*

Imprinted at London by  
Thomas Orwin.

1589.

Briefly shewing the exact measuring, and spe-  
die reckoning all manner of Land, Squares, Tim-  
ber, Stone, Steeples, Pillers, Globes, &c. Further, decla-  
ring the perfect making and large use of the Carpenters Ruler, con-  
taining a quadrant Geometricall comprehending also the rare use of  
the Squire. And in the end a little Treatise adioyning, opening the com-  
position and application of an Instrument called the profitable  
Staffe. With other things pleasant and necessarie, most  
conuenient for Surveyors, Landmeeters,  
Architectes, Carpenter and  
Mafons.



Imprinted at London by Thomas Orwin dwelling  
in Pater-noster Row, over against the  
Checker. 1592.

# THE Child-birth or Wo- mans Lecture.

That is:

A Lecture vpon Chap.i.ver.57,58.

of the holie Gospell according to Luke; very

necessarie to bee read and knowne of all  
young married and teeming Wo-  
men, and not vnprofitable  
for men of all  
sortes.

By Chr. H.

Efqy. 66.7.

Before shée traualied, shée brought foorth: and before her paine came,  
shée was deliugred of a man Childe.



AT LONDON,

Printed by Thomas Orwin, for Henry Hooke, and are to  
be sold in Paules Churchyard, by Raphe Jackson,  
at the signe of the Swanne. 1590.

## THE ARRAIGNMENT AND CONVICTION OF VSVRIE.

THAT IS,

The iniquitie, and unlawfulness of vsurie  
displayed in sixe Sermons, preached at Saint  
Edmunds Burie in Suffolke, vpon  
Proverbe. 28.8.

By MILES MOSE, Minister of the word,  
and Bachelor of Divinitie.

Seene and allowed by authoritie.

The especiall contents of this booke, are declared in  
the page next before the treatise it selfe.

Reule all, or censure none.

*Anno. 1590. lib. de Tobia. Cap. 10.*

{ Nihil inter inter Funus, & Fcenus:  
Nihil inter mortem distat, & sortem:  
Personat futebrem vlolatum, fcoenoris vslura. }



AT LONDON

Printed by the widow Orwin, for Thomas

Man. 1595.



BABILON,  
A PART OF THE  
SECONDE WEEKE  
OF GVILLAVME DE

SALVSTE SEIGNEVR  
DV BARTAS,

With the Commentarie, and marginall  
Notes of S. G. S.

Englisched by WILLIAM L'ISLE.

*Omne tulit punctum qui miscuit utile dulci.*



Imprinted at London by Ed.Bollifant,  
for Richard Watkins.

1596

AN  
HERBAL FOR  
THE BIBLE.

CONTAINING A PLAINE  
AND FAMILIAR EXPOSITION  
of such Similitudes, Parables, and  
Metaphors, both in the olde Testament and

*the Newe, as are borrowed and taken from*

*Herbs, Plants, Trees, Fruits and Simples,  
by obseruation of their Vertues,  
qualities, natures, proper-  
ties, operations,  
and effects:*

And

BY THE HOLIE PRO-  
PHETS, SACRED WRITERS,  
Christ himselfe, and his blessed Apostles

*vusually alledged, and into their heavenly  
Oracles, for the better beautifieng  
and plainer opening of  
the same, profitably  
inserted.*

Drawen into English by THOMAS  
NEWTON.

Imprinted at London by Ed-  
mund Bollifant.

1587

THE  
Letters Pattents of  
the Kings Declaration for the re-  
ferring of the generall assemblie of the Prin-  
ces, Cardinals, Dukes and Peeres, as well Eccle-  
siasticall as Temporall, the officers of the  
Crowne, the Lords, Gentlemen, of-  
ficers and others, vnto the 15.  
day of March next  
comming.

*Also to reclaime his subiects and rebellious townes  
to his obedience.*

Published in the Parliament of Caen the 22. of  
December. 1589.

*Faithfullie translated out of the French copie  
printed at Caen.*



AT LONDON  
Printed by Thomas Orwin for Augustine  
Lawton, dwelling in Maiden lane neere  
Woodstreet.



MATTHÆI SVTLIVI  
DE VERA CHRISTI ECCLESIA  
aduersus R. O. B. BELLARMINVM,  
*aliósque sectæ Febusiticæ sodales,*  
eorumq; errores & hæretes,  
Libervnus.

<sup>1</sup> Gen. 7.

<sup>2</sup> Remansit solus Noe, & qui cum eo erant,  
in arca.

<sup>3</sup> Mat. 6. 10.

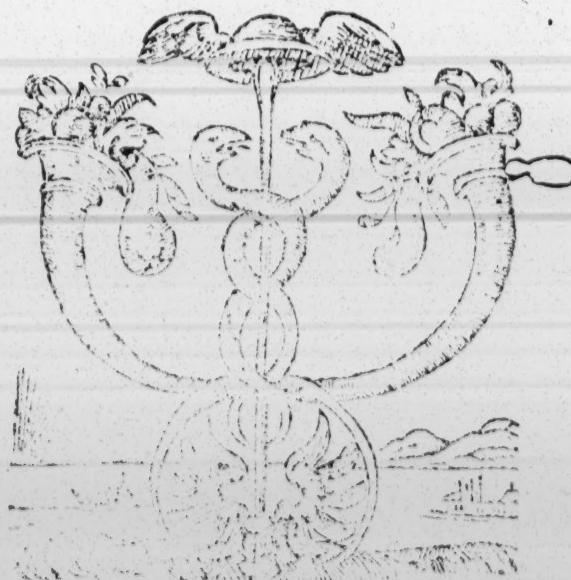
<sup>4</sup> Gens & regnum, quod non seruierit tibi,  
peribit.

<sup>5</sup> Cyriac. de  
Synec. prelat.

<sup>6</sup> Quisquis ab ecclesia segregatus adulteræ  
iungitur, à promissis ecclesia separatur.

<sup>7</sup> Aug. 31. de  
Synec. ad catech.

<sup>8</sup> Si quis absque (ecclesia) inuenitus fuerit,  
alienus erit à numero filiorum.



CONDITI,  
Imprinted at Edm. Bollifant's.

1600

ILLVSTRIV  
aliquot Anglorum  
*Encomia.*

*A Thoma Newtono,  
Cestreshyrio, succisiuis horulis exarata.*



LONDINI  
*Apud Thomam Orwinum.*

1589.

Ad D. Guil. Fletuodum, Rec.  
Londinensem.

**I**Pse forem brenibus Gyaris, & carcere dignus,  
Gilleolo insutus, si te mea Musa siferet  
Thessiadum Fletuode comes facunde sororum :  
Æqua iustitiam trutinas qui lance seueram,  
Et Londinigenis iura Anglicarite recludis,  
Fulminea pollens velut alter voce Pericles.

De Annalibus siue Chronicis Anglicis, vernaculo sermone æditis & impresisis, 1587.

**G**Ramine, fluminibus, græge, principe, fruge, metallis,  
Lacte, feris, armis, urbibus, arte, foris,  
Quæ viget ac floret generosa Britannia, quæque  
Obruta puluereo squalluit antè situ,  
Excrit ecce caput, genuinum natta nitorem,  
Et rutilans fundit cum grauitate iubar.  
Et quod blœsa hominum mutilarat tempore lingua,  
Illud haec rectius, pumice terfa nouo.  
Loydus in hac pridem gnauus prolusi arena,  
Lelandus, Prisius, Stous, Holinshedius,  
Lambardus, Morus, Camdenus, Thinnius, Hallus,  
Vocalis, Grafton, Foxius, Harrisonus,  
Lanquettus, Patinus, Cooperus Rouffa, Pouelus,  
Caxtonus, Sprottus, Saxto, Treuifa, Balus.  
Hardingus, Gildas, Staniberstus, Beda, Neuillus,  
Doctaque Flaminij lima polinit opus.  
Nec te cane senex, magne o Parkere, silebo,  
Cui decus attulerat pontificalis apex.  
Omnibus his merito est laus debita, & optima merces,  
Quod patriæ accendant lumina clara suæ.  
Longa dies opus hoc peperit, longæua senectus  
Et libri authores perbeet, atque librum.

B. JON:

# HIS PART OF

*King James his Royall and Magnificent Entertainment through his Honorable Cittie of London,*

Thursday the 15. of  
March. 1603.

So much as was presented in the first and last of their Triumphall Arch's.

With his speach made to the last Presentation, in the Strand, erected by the inhabitants of the Dutchy, and Weſtminſter.

Also, a briefe Panegyre of his Maiesties first and well auſpiciated entrance to his high Court of Parliament, on Monday, the 19. of the same Moneth.

With other Additions.

Mart. *Quando magis dignos licuit spectare triumphos.*



Printed at London by V.S. for  
Edward Blount, 1604.

Robert Wmfield

Dickie

Bennett Johnson

Come

it's

of his maf.

that he it self in a great  
+ like to die of grief  
of the fight and crestfallen  
from of two in a great  
as infidels or inimicis for us  
and wins mira constantia motivis in fratre  
in meum et omnia ad quod facio

THE  
C H V R C H E S  
DELIVERANCE,

*Contayning*  
**Meditations and short notes vpon**  
*The booke of Hester.*

In remembrance of the wonderfull deliu-  
rance from the Gunpoulder-Treason.

By

THOMAS COOPER.



AT LONDON.  
Imprinted by G. Eld for T. Adams, and are to be sold  
at the white Lyon in Paules Church-yard.  
1609.

# A Postill,

Or Exposition of the Gospels  
that are vsually read in the chur-  
ches of God, vpon the Sundayes  
and Feast dayes of Sainies.

Written by *Nicholas Heminge* a  
Dane, a Preacher of the Gospel, in  
the Vniuersitie of Hafnie;

And translated into English by  
Arthur Golding.

Before which Postil, is set a warning  
of the same *Nicholas Heminges* to the Mi-  
nisters of Gods word, concerning the  
continuall agreemente of Christes  
Church in the doctrine and true wor-  
shipping of God: least any beeing of-  
fended at the varietie of opinions and  
multitude of sects, might eyther for-  
sake their profession, or do their due-  
tie more slouthfully.

*Imprinte lat London, for George  
Bishop and Thomas VVodcocke.*

THE  
LECTVRES  
of John Knewstub,  
vpon the twentith Chap-  
ter of Exodus, and cer-  
teine other places  
of Scripture.

Scene and allowed according to the Queenes Majesties Injunctions.

IMPRINTED BY  
Lucas Harrison.

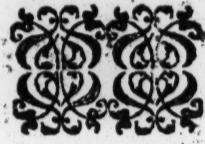
ANNO. 1578.



A LEARNED AND  
fruitefull Commentarie vpon the E-  
pistle of Iames the Apostle, vvhercin are diligently and  
profitably entreated all such matters and chiefe com-  
mon places of Religion as are tou-  
ched in the same E-  
pistle:

Written in Latine by the learned

Clerke Nicholas Hemminge, professour of Diui-  
nitie in the Vniuersitie of Hafnie, and  
nevly translated into English  
by VV. G.



IMPRINTED AT  
London by Thomas Woodcocke, and  
Gregorie Seton, and are to be sold at the signe  
of the blacke Beare in Tayles  
Churcheyard.

ANNO. 1577.  
and Reprobation.

For who hath giuen him first, & he shal  
be recompensed? For of him, & through  
him, and for him are all things. To  
him therfore be glorie,  
for euer and euer.  
So be it.

Rom. 9.

I will shewe mercie vpon whome I will  
shewe mercie, and I will haue com-  
passion vpon whom I wyll  
haue compassion.  
(.)



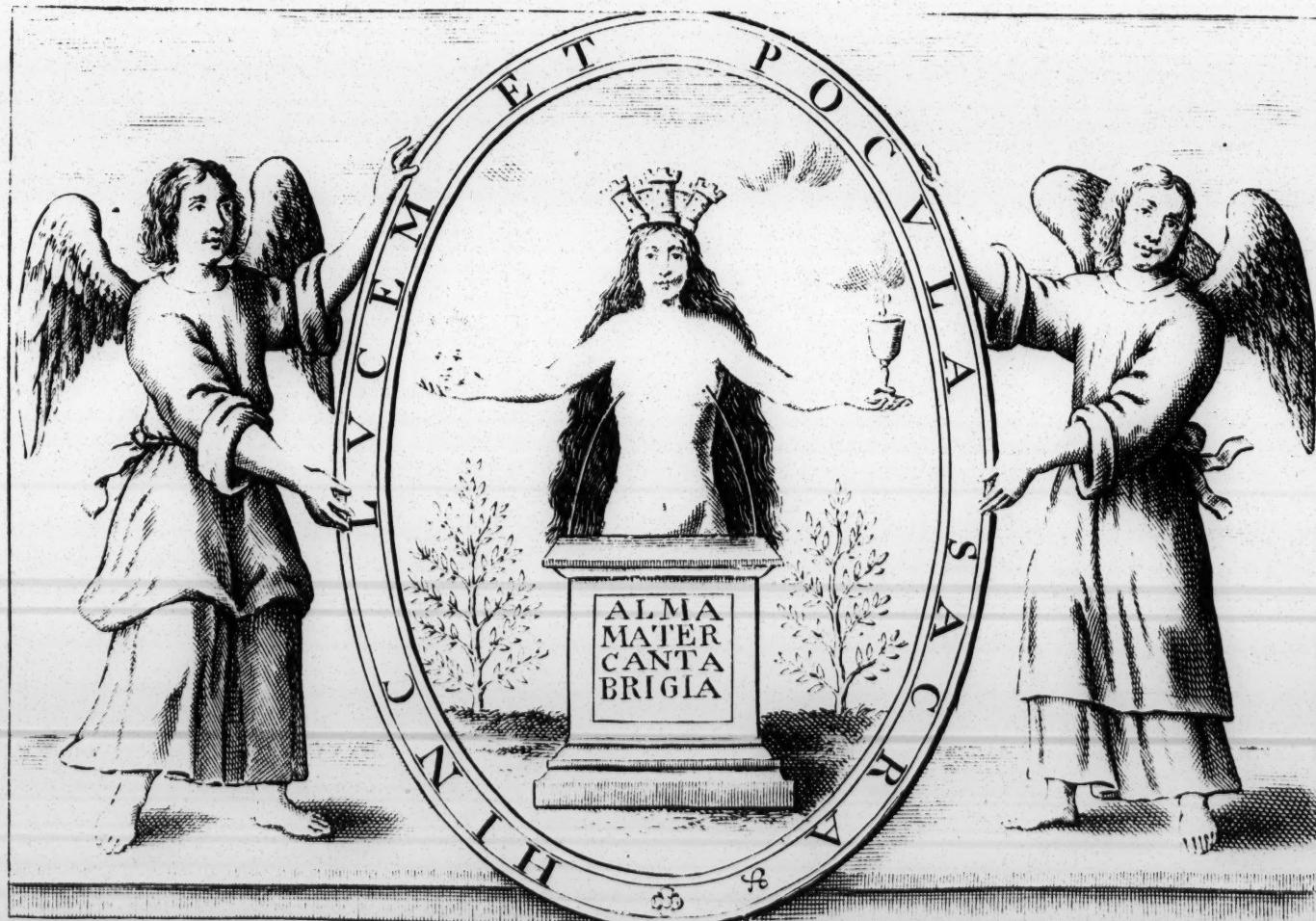
Imprinted at London for  
Thomas Woodcocke, dwelling in  
Poules Church yard, at the signe  
of the blacke Beare.

1581.

THE  
W O R K S  
O F  
The Pious and Profoundly-Learned  
Joseph Mede, B. D.  
SOMETIMES  
Fellow of C H R I S T ' S Colledge in  
C A M B R I D G E.

*Corrected and Enlarged according to the Author's own Manuscripts.*

*Mazpen Reut haAretz BaTukh Chabivu v'Goliyah BaBachina*



Printed by Roger Norton, for Richard Royston, Bookseller to His  
most Sacred MAJESTY, M DC LXXII.

# Injunctions GEVEN BY THE Quenes Maiestie.

Anno Domini. M.LIX.

The fyrt yeare of the raigne of our  
Soueraigne Lady Quene  
Elizabeth.

Cum priuilegio Regiae Maiestatis.

Prayes:  
overcome all her and ours  
fles and be dread and feared  
of all the enemys of thys  
Realme: And finallye af-  
ter thys lyfe, that shes  
maye attayne euer  
lastyng ioy and  
felicitie:  
Amen

F I P I S

Imprynted at London  
by Antgny Kytson, dwel-  
ling in Poules church-  
yard, at the sygn of  
the Sunne.

An. M.D.LX.



IN  
P. RAMI, REGII  
PROFESSORIS CLA-  
RISS. DIALECTICÆ LIBROS  
DVOS LVTETIAE ANNO LXXII.  
POSTREMO SINE PRAELE-  
CTIONIBVS AEDITOS,  
EXPLICATIONVM  
Quæstiones:  
quæ

PAEDAGOGIAE LOGICAE DE  
DOCENDA DISCENDA'QUE  
DIALECTICA.

PARS PRIMA.

Auctore  
FREDERICO BEVRHVSIO  
Menertzhagensi Schola Tremo-  
niana Prorectore.

LONDINI  
Ex Officina Typographica  
Henrici Bynneman.  
CIO. IO. LXXXI.

Cum serenissime Regie Majestatis  
Privilegio.

Articles,  
wherupon it was agreed by  
the most reuerend father in God the Arch-  
bis hop of Canterbury, & other the Bi-  
shops & the whole Cleargie of the prouince  
of Canterbury, in the conuocation or sy-  
node holden at Westminster by Prorogati-  
on, in the yeere of our Lord God, after the  
computation of the Church of Englande,  
one thousande, ffe hundred, seuentie  
ffe, touchyng thadmission of apt  
and fyte persons to the Mini-  
sterie, and thestablishing of  
good orders in the  
Churche.

Published by the Queenes  
Maiesties authoritie.

Wyses.

spirit, þ she may sin ne  
t to thy will and walke v. al  
ways. Kepe her far frg. Ig  
norance, þ through thi graci  
ous gifte, let prudence and  
godly knowledge alwaye a  
bound in her roiall hart. Sc  
instruct her (O Lorde) Iesu  
reygnyng vpō vs in carthe:  
that her noble gracc mai al  
way obey thy godly maiest  
in feare and dread, indu her  
plentifullly wylh heauenlye  
gystes. Graunt her in helth  
and wealth lōg to live, hepe  
glorye and honour vpon her  
her wyth the ioy of thy  
tenance, so strength h  
t He may vanquysh and

# ΦΙΛΙΠΠΟΣ ο ΦΑΒΡΙΚΙΟΣ ΜΑΡΞ

πεδίου ψηφεύεις εἰς τὴν λογικὴν.

Ζείδωρος λογικῆς τῷ παρόδεις καρπὸς μετένεψε,

Εἴρησε πτησεύειν, ἵνε μέμημε λόγου.

Παντζενέος λογικήν γάλην δύσις ἔστι θεοῖς

Σπιθύρεον φύσεως περόξενος, ἢ δὲ Γύριθος.

Χείρ θείας σοφίας καὶ τεχνίαν ὄργανον ὑποτε-

Τεῖς δὲ περιέλθων ἡ παρίγνυσσα φάσσ.

Ταὶ πίστεις θύεται, διατάπειται πάντα τε ὄρθως

Καὶ κείστεος τεθμοῖς σύζυγα παττυδίν.

Τὰ σφραγίδα ρώνεις ἀμελητοῦ λιξᾶ σφριτσωτά εἰλέγουν

Τεργεστέρα περιγένεται πόρος πειραζούχος ἐστι

Ερμέωράδεδου τοῖς ἀλλίσιοις θίκην.

Της δι' χειρισθελγείει μοδσαι λιποφέγγεις ἐπιπ-

Οἱ λογικῶν εἰδῆταις πολλὰ πάρεργα γεράσει.

Ἐσπουμέναις εἰς γάλη λογικῆς παρέδευματος χειρῶν:

Ηδὲ χειρίζεσθαι εἰδεῖς ἐπισαμένοις

Χρηστὴν μηδὲ γάλην στρατιώδεις ὅλεισι αἰεὶ

Τυμπάλωνται τεργάλεισι Αονίδης.

347  
Imprinted at London i

Powles Church yarde by Richard Iugge,

Printer to the Queenes Maestie.

Cum Priuilegio Regiae Maestatis.



## Articles to

be enquyred in the visita-  
cyon, in the fyre yeare of the  
raigne of our most dread so-  
ueraygne Lady, Elyza-  
beth by the grace of  
God, of England  
Fraunce, and  
Irelande  
Quene, defender of  
the fayth. &c.

Anno. 1559.



A Postill or  
COLLECTION OF MOST  
GODLY DOCTRINE UPON EVERY  
gospell through the yeare, aswell for Ho-  
ly dayes as Sondayes, digested in suche order,  
as they bee appoynted and set forth in  
the booke of Common  
Prayer.  
Verye profitable for all Curates, Parentes,  
maysters of houeholdes, and other  
gouernours of youth.

CHRISTE.

The haruest is great, but the labourers are fewe, pray ye  
therefore the Lorde of the haruest, to sende forthe  
labourers into the haruest. LVC. X.

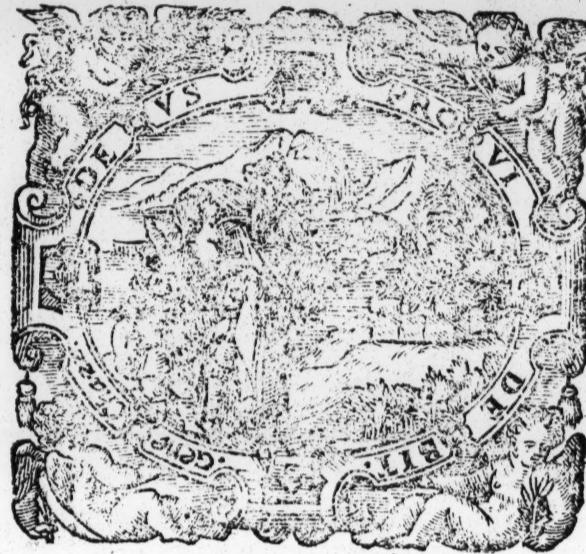
LONDINI,  
ANNO DOMINI. M. D. L.

Cum priuilegio ad im-  
primendum solum.

ORATIONV  
M. T. CICERONIS,  
VOLVMEN PRIMVM.

Ex EMENDATIONE DIONYSII  
LAMBINI.

Omnia & recta figurarum serie, & innuolata an-  
notationum puritate cum optimis edi-  
tionibus ad amissim con-  
ueniunt.



LONDINI  
Apud Ioh. Iacsonum, & Edm.  
Bollifantum.

The Egloges of Alexander Barclay.

I wroke when the world with fire wasted shall be,  
The cause shall proceede and come of some Cittie,  
What shall I touche the sauer and the stinke  
Which is in cities, of gutter and of stinke:  
There men be choked with vyle and deadly sent,  
Here haue we odour of floures redolent:  
I count me happy whiche won in the village,  
As undefiled with citizens outrage.

Amintas

Hane done nowe Faustus, lay here a strawe an  
Fill we our bely with crudges that is best,  
Leane we the Cittie and all ciuill outrage,  
Nowe is it season to turne to the potage,  
After our dinner is best in my minde  
The rest to declare, if ought remayne behinde.

FINIS.

Thus endeth the fifth and last Eg-  
logue of Alexander Barclay, of the Citi-  
zen and the man of the countrey.

Imprinted at London in Paules Church  
yard by John Cavwood Printer to the  
Queenes Maiestie.

Cum Priuilegio ad imprimentum solum.

**E**I Σικελίον τὸ καρφόν εποίησεν ὁ Ἰησοῦς τὰ στάθματα λόγον μὲν  
λογίαν τὸν αὐτούς, καὶ οἱ μαθηταί θεέστες ἐπειπούσαι, καὶ ἀρχοντοί  
τὸν τρίτον αἰτεῖχαν καὶ τὸν τρόπους. Καὶ εἰ φρεσούσαις πάσαις  
τὸν ἴδιον τὸν τίτλον, ταῦτα, οἱ μαθηταί θεέστες εἰσῆλθον ἐπειπούσαι  
τὸν δίδυλον τὸν ἄλιτρον τὸν πάριν τὸν πατέραν τὸν μακάριον. Λίγοι  
τε τούτοις ἔπειπον τὸν μακάριον.

מֵצָר אֲשֶׁר־אַתָּה אָבְשִׁילוּת אָחָדִין שְׂדֵרוֹת  
חַמָּה שְׁתַרְחָא אָמְנָה אָבָא אַתָּה חַנְכָּה  
נָהָר מֶלֶכָּה אָוג שְׁרָב חָנָה אֱלֹהָה — עַכְבָּה מִזְגָּה  
נְהִתְיָה נְטָא נְצָל כְּכַבְעָל אָדוֹן אָשָׁל עַשְׁתְּרוֹת

**N**ομίμηλος οὐ πεπονισμένος μή να εἰδωμεῖν τὰς άριστας διατάξεις.  
Ιούνιον οὐ πεπονισμένος μήσεον εἰς τὸν Αρπαγίθην παραβαίνει, τα  
μέσα δύσης. Νοέλανθερμόν μεν ἐμέσος χαρίς Φεβρουαρίου παραβαίνει, τα  
έκδεωματα, γα τὸν λατρεύειν. Με σημαντικούς δικαιουσύνης δικτύω  
σηματα, εἰς δύσης γατού πλέοντας τὸν ζωτικόν. Καὶ έσυ πατέρας θεάτρου  
παλλεούσθι παραβαίνει τὸν οὐφίσην διατί θέλεις πάρτεις οὐπορεσταί εἰς τὸ  
προστατόν τὸν Κυρίον γα τὸν ζωτικόν ταῖς προστάτευσι. Να σωστούς γνω-  
ριστούσιν τοὺς τὸν λαόντας εἰς αὔρετιν ηγετούσιν τοὺς πατριώτας. Δια' τῶν ευσπλαγχνιῶν  
οὐ πλειοσύνης θεοῦ ημῶν, με τα δύσης μᾶς επίσκεψεν εἰς τοπολή από ψυχήν.

Glory be to the Father, and to the Son: and to the Holy Ghost.

**E**LDEUED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the Children to be brought unto him; how he blamed those that would have kept them from him, &c.

**D**E FEND, O Lord, this thy servant with thy heavenly Grace, that he may continue thine for ever: and daily increase in thy holy Spirit more and more, until he come unto thine everlasting Kingdom. Amen.

**A**L M Y G H T Y God, who through thy only begotten Son Jesus Christ hast overcome Death, and opened unto us the gate of everlasting Life; We humbly beseech thee, that as by thy special Grace preventing us, thou dost put into our minds good Desires, so by thy continual help we may bring the same to good Effect, through Jesus Christ our Lord. Amen.

**D**OLOR D, who for our sake didst fast forty days and forty nights; Give us grace to use such Abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in Righteousness and true Holiness, to thy Honour and Glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. Amen.

**A**L M Y G H T Y and everlasting God, whose most dear beloved Son Jesus &c. v. ill. so the for venels of our sins, did shed out of his most precious side both water and blood and gave commandment to his Disciples, that they should teach all Nations, and baptize them in the name of the Father, and of the Son, and of the holy Ghost. Regard we be-



A B C D

A B C D E  
F G H I K

A B C D E F G  
H I K L M N O

A B C D E F G  
H I K L M N

A B C D E F G H  
I K L M N O P Q

A B C D E F G H I J K L M N O P Q

**N**έος οντος τὸν πλευραῖς μὲν ἐπὶ τῷ χειρὶ φέρει αὐτὸς τὸ κράνον ἔχοντας, νὰ τὸν πλευραῖς μὲν ἐπιστήνει. Μεταφέρειν τὸ δικαιούμενον σύντομον σημεῖον, εἰς δὲ τὸν πλευραῖς τὸν λόγον. Καὶ οὖν αὐτὸν θέλει παλλεσθεῖ πλευρῆς τὸν ψύχον διατί ξένει τὸ γένος ὑπερστητοῦ εἰς τὸ πρόσωπον τὸν Κυρίον νὰ ἀπειπάσῃ τὰς σηρπάταις. Να δώσει ζωὴν τοις πλευροῖς τὸν λόγον· εἰς δὲ τὸν πλευραῖς τὸν παρτιῶντας. Σιαὶ τὸν ευστολήν ξεινούσιν Θεοῦ μηδὲ τὰ δύτια μᾶς επισκεψενεν εὐαγγελίου αὐτούν επειδή.

# Glory be to the Father , and to the Son: and to the Holy Ghost.

**B**ELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the Children to be brought unto him; how he blamed those that would have kept them from him, &c.

**D**E FEND, O Lord, this thy Servant with thy heavenly Grace, that he may continue thine for ever: and daily increase in thy holy Spirit more and more, until he come unto thine everlasting Kingdom. Amen.

**A**L M I G H T Y God, who through thy only begotten Son Jesus Christ hast overcome Death, and opened unto us the gate of everlasting Life; We humbly beseech thee, that as by thy special Grace preventing us, thou dost put into our minds good Desires, so by thy continual help we may bring the same to good Effect, through Jesus Christ our Lord. Amen.

**D**EAR LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such Abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in Righteousness and true Holiness, to thy Honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. Amen.

**A**L M I G H T Y and everlasting God, whose most dearly beloved Son Jesus Christ, for the forsweariness of our sins, did shed out of his most precious side both water and boud and gave commandment to his Disciples, that they should teach all Nations, and baptize them in the name of the Father, and of the Son, and of the holy Ghost, Regard, we beseech thee, the Applications of thy congregation: sanctifie this Water to the mystical washing away of sin: and warrant that this Child now to be baptized herein, may receive the fulness of thy Grace, and ever remain in the number of thine elect children, through Jesus Christ our Lord. Amen.

**I** BELIEVE in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ his only Son our Lord. Who was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into Hell: The third day he rose again from the dead. He ascended into Heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the holy Ghost, The holy Catholick Church; The Communion of Saints: The Forgiveness of Sins; The Resurrection of the Body; And the Life Everlasting. Amen.



ABC D

ABC D E  
FGHI K

ABC D E F G  
HI K L M N O

ABC D E F G  
HI K L M N

ABC D E F G H  
I K L M N O P Q

ABC D E F G H I K  
L M N O P Q R S T

ABC D E F G H I K L M  
N O P Q R S T V W X Y Z

ABC D E F G H I K L M N O P Q R S  
T V U W X Y Z

ERASMI R.  
TERODAMI DE DUPLO C. EPITOME TR.  
COPIA VERBORVM AC RE-  
RVM COMMENTARII DVO,  
multa accessione nouisque  
formulis locupletati.

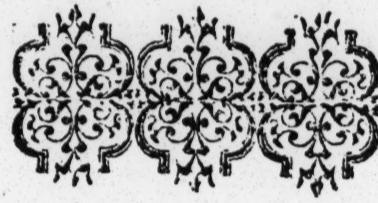
Una cum commentarijs M. Veltkirchij Ora-  
toria professoris in schola Wittenber-  
gensis, iam recens natis  
ac editis.

Sive de Descriptuages.

porum ac Schematum &  
Grammaticorum & Rhetorum, ad Au-  
tores, tum prophanos, tum sacros  
intelligendos, non minus vi-  
lis, quam necel-  
faria.

IOANNE SVSEN BROTO  
Rauenspurgi Ludimagistro  
Collectore.

¶ Index Alphabeticus in calce  
adieetus est.



LONDINI,  
Apud Henricum Mid-  
deltonum. Anno Domini  
1573.

LONDINI.  
In sedibus HENRICI Middleton.  
1574.

# ABSALOMS FVNERALL. PREACHED AT BANBV- RIE, BY A NEIGHBOVR MINISTER.

OR,  
THE LAMENTATION OF A  
LOVING FATHER FOR A  
rebellious Child.

PROV. II. 31.

Behold, the righteous shall be recompensed in the earth; how much  
more the wicked and the sinner?



AT LONDON:  
Printed by George Purflowe for John Bartles, and are to  
be sold in the Gold-smiths Row in Cheap-side,  
at the Signe of the Golden Cup.



I E S V S.  
*Hic est filius meus dilectus, in quo placata est anima  
mea. Ipsum audite. Matth. 17.*

Londini Excudebat Henricus Midletonus  
impensis Radulphi Newberij, &  
Hugonis Jaksoni,

# A SPECIMEN of B.



**S**TIR up, we beseech thee, O Lord, the Wills of thy faithful People, that they may of thee be plenteously rewarded, thro' Jesus Christ our Lord. *Amen.*



**Y**E suffer Fools gladly, seeing  
ye your selves are W I S E.  
For ye suffer if a man bring  
you into bondage, if a man  
devour you, if a man take of you, if a  
man exalt himself, if a man smite you  
on the face, &c.



**B**LESSED Lord, who hast caused all Holy Scriptures to be written for our Learning ; Grant that we may in such wise read, mark, learn, and inwardly digest them ; that we may embrace and ever hold fast the blessed hope of everlasting Life, which thou hast given us in thy Son JESUS CHRIST our Lord. *Amen.*



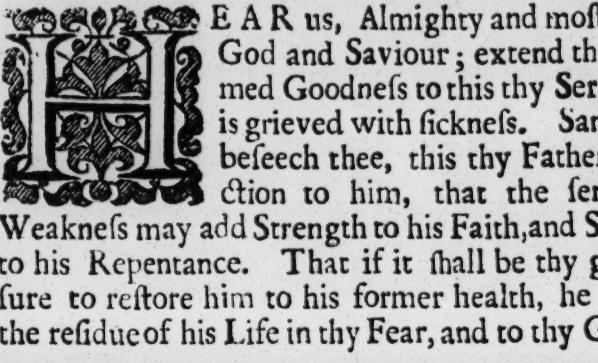
**L**MIGHTY God, we beseech thee graciously to behold this thy Family, for which our Lord *Jesus Christ* was contented to be betrayed, and given up into the hands of wicked men, and to suffer Death upon the Cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. **A M E N.**



**O** Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty Power; and grant that this day we fall into no Sin, neither run into any kind of Danger, but that all our Doings may be order'd by thy Governance, to do always that is righteous in thy Sight, through J E S U S C H R I S T our Lord. Amen.



**S**E then that ye walk circumspectly, not as Fools, but as Wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the Will of the L O R D is. And be not drunk with Wine, wherein is excess; but be filled with the Spirit; speaking to your selves in Psalms, and Hymns, and spiritual Songs; singing and making melody in your Heart to the Lord, &c.



**H**E A R us, Almighty and most  
God and Saviour; extend thy  
med Goodness to this thy Ser-  
vant, who is grieved with sickness. San-  
cte beseech thee, this thy Father,  
and intercession to him, that the ser-  
vant's Weaknes may add Strength to his Faith, and S-  
urety to his Repentance. That if it shall be thy g-  
ood pleasure to restore him to his former health, he  
will spend the residue of his Life in thy Fear, and to thy G-



**P**REVENT us, O Lord, doings, with thy most gracious and further us with thy contemplation, that in all our works begun, and ended in thee, we may glorify thy holy Name, and finally by thy grace obtain everlasting life, through Jesus Christ Amen.



**C**O D, who at this time didst teach  
of thy faithful People, by the  
them the light of thy holy Spirit  
by the same Spirit to have a right  
in all things, and evermore to re-  
holy Comfort, through the Merits of C H R I  
our Saviour, who liveth and reigneth with the  
Unity of the same Spirit, one God, world w  
Amen.



**M E R C I F U L** God, who hast made all  
test nothing that thou hast made, nor would  
of a sinner, but rather that he should be  
live; Have mercy upon all Jews, Turks,  
Hereticks, and take from them all Ignorance  
heart, and Contempt of thy word, and so fetch them  
Lord, to thy flock, that they may be saved among the  
true Israelites, and be made one Fold under one Shepherd  
our Lord, who liveth and reigneth with thee and the ho  
God world without end. *Amen.*



**E**V E R blessed and eternal Jesus, the Lover of our Soul, sed best in our Love and hearty Affection to thee; who gacrifice for our sin; thy Body for our Spiritual Food, to stish our Spirits, and to quench the flames of Hell and to love us, who were thine Enemies, that thou detest thee, and becamest all one with us, that we may live to the same thoughts, love the same love, and be partake retion and Immortallity; but, O Lord, I am ashamed and blith to live thee; for my Iniquities are increased over my head, and my Treasons even unto Heaven. I have wrought all these great provocations, which this Week, and that in the most provoking manner; doing evil with neatly; yea, hating to be reformed, and casting thy words behind me, Spirit within me, which testified against me, to thru me from my evil way.



**E**Ν πόλεις γένι οἰα τῷτο γένι δίστα  
πλεῖς πόλεις. ὅπαν π. ἀγαθὸ<sup>ν</sup>  
ἀνῆρ, ἀπολεσμη σφειδωτέροι<sup>ν</sup>  
φιλίλων τε καὶ δειλῶν. οὐ πάντες  
ἀξίοις θεῖ πυῆς καὶ δόξης οὐ γε  
τύχοις τοις λαϊσις ἐνδοξόταται  
καὶ αὐτοῖς πιστῶν, εἰ πᾶντι με  
χεώμετα σίλο. αὐτοῖς δὲ ἐρθαῖσιν, μηκέτι χεώμεται  
λογόπ. Ήτεν λέπω ταῦτα. Τί δύτα ἐρητίς; οὐ  
αὐτοῖς παρέστατο, οὐ ἔρει οὐδε, εἰν πάντιν γένουται οὐ  
τοῦ, καὶ ἀνάγκη τοῦ πλεμίαν, πότερον μαχητούς  
ζωίσσομεν. καὶ δειλιάσσομεν, τὸ ἀποσανόντα βλέπου<sup>ν</sup>

# B.MOTTE'S Printing-Letter.

most merciful  
and thy accusto-  
my Servant, who  
Sanctifie, we  
fatherly Corre-  
e sense of his  
and Seriousnes  
thy good plea-  
, he may lead  
thy Glory, &c.

ord, in all our  
gracious favour,  
continual help,  
gun, continued,  
may glorie thy  
y by thy mercy  
*Christ* our Lord.

teach the Hearrs  
the sending to  
Spirit ; Grant us  
a right Judgment  
e to rejoice in his  
**H R I S T J E S U**  
with thee, in the  
rld without end.

ade all men, and ha-  
or wouldest the death  
ld be converted and  
Turks, Infidels, and  
gnorance, Hardness of  
them home, blessed  
g the remnant of the  
Shepherd, *Jesus Christ*,  
the holy Spirit, one

ry Prayers and Repen-  
tillings that I am some-  
hear such Prayers, not  
ed Saviour, my Lord,  
to discourage the least  
ing Flax, or break th  
with the weakness of  
st the tender Lamb.  
e with young !

f our Souls : who art plea-  
ee ; who gavest thy self a Sa-  
l Food, thy Blood to no-  
Hell and Lust ; who didst  
ou deſire to reconcile us to  
may live the same life, think  
be partakers of thy Refur-  
blis to lift up my Face to  
y Trespaſſes are grown up  
ions, which I have com-  
evil with both hands, car-  
behind me, quenching thy  
my evil way.

μυατεύς ἐρχεται  
, Εκάβη, νέον  
σπιγανων ἐπΘ  
ν μῆν σ' εἰδέναι  
ατθ, Ψῆφον τε  
εῖσθι. Δλλ' ὅμως  
εξ, Αχαγοῖς πᾶ-  
τερος ὄρδον χωμ  
ες @ κομιστες  
θητισάτης, ιερος

νό διεπεργεντον αι  
αχατος κι ανδρειΘ  
στοτεροι under, οι  
εινιν ή ο' χαλδε  
ης θ γωνιας θαν  
εβοταλα ετι αρχην  
ωντι αλι ζητηρι ε  
η γενιασα τίλω δι  
ρροπις] κτι ιστου η  
ηται σι ογκας ερε  
ιαχετουεδα η φιλι  
βλεποντες ε δοια

**E**suffer Fools gladly, seeing  
ye your selves are W I S E.  
For ye suffer if a man bring  
you into bondage, if a man  
devour you, if a man take of you, if a  
man exalt himself, if a man smite you  
on the face, &c.

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**A**L MIGHTY God, we beseech thee graciously to behold this thy Family, for which our Lord *Jesus Christ* was contented to be betrayed, and given up into the hands of wicked men, and to suffer Death upon the Cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. AMEN.

**O** Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty Power; and grant that this day we fall into no Sin, neither run into any kind of Danger, but that all our Doings may be order'd by thy Governance, to do always that is righteous in thy Sight, through J e s u s C H R I S T our Lord. *Amen.*

**S**E then that ye walk circumspectly, not as Fools, but as Wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the Will of the L O R D is. And be not drunk with Wine, wherein is excess; but be filled with the Spirit; speaking to your selves in Psalms, and Hymns, and spiritual Songs; singing and making melody in your Heart to the *Lord*, &c.



LMIGHTY God, who hast promis'd to hear the Petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine Ears to us, that have made now our Prayers and Supplications unto thee, and grant that those things which we have faithfully asked according to thy Will, may be effectually obtain'd, to the Relief of our Necessities, and to the setting forth of thy Glory, through J esus C HRIST our Lord. Amen.

**E**ðer nænne þa he beast on heofenum, si þin nama gehalgod; so becume þin rice, gerasige ðe þin yilla on eorfan, ryg, ryg on heofenum; usne dæg pamlican hlafr yllef t. dæg; and forgyf us up gyltar, ryg ryg ne forgyfað usum gýtendum; and ne gelæddi us up on cōtrununge, ac alijr us of ýfele. So ȝlice.

**C**O D, who at this time didst teach the Hear  
of thy faithful People, by the sending to  
them the light of thy holy Spirit ; Grant us  
by the same Spirit to have a right Judgment  
in all things, and evermore to rejoice in his  
holy Comfort, through the Merits of C H R I S T J E S U  
our Saviour, who liveth and reigneth with thee, in the  
Unity of the same Spirit, one God, world without end.  
*Amen.*

**M E R C I F U L** God, who hast made all men, and hast nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all Ignorance, Hardness of heart, and Contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one Fold under one Shepherd, *Jesus Christ* our Lord, who liveth and reigneth with thee and the holy Spirit, one God world without end. *Amen.*

**M**ISERABLE Man that I am, my very Prayers and Repentance are accompanied with so many failings that I am sometimes afraid that thou, Lord, wilt not hear such Prayers, nor regard such Repentance! But, O blessed Saviour, my Lord, and my God, 'tis thy Promise, not to discourage the least measure of Grace. Thou wilt not quench the smoaking Flax, or break the bruised Reed. 'Tis thy practice, Lord, to comp'ye with the weakness of thy Servants, thou art the good Shepherd who carriest the tender Lamb in thy very Bosom, and gently leadest those that be with young!

VE R blessed and eternal Jesus, the Lover of our Souls: who art pleased best in our Love and hearty Affection to thee; who gavest thy self a Sacrifice for our sins; thy Body for our Spiritual Food, thy Blood to nourish our Spirits, and to quench the flames of Hell and Lust; who didst so love us, who were thine Enemies, that thou deithest to reconcile us to thee, and becamest all one with us, that we may live the same life, think the same thoughts, love the same love, and be partakers of thy Resurrection and Immortality; but, O Lord, I am ashamed and blushing to lift up my Face to thee; for my Iniquities are increased over my head, and my Trespasses are grown up even unto Heaven. I have wrought all these great provocations, which I have done this Week, and that in the most provoking manner; doing evil with both hands, earnestly; yea, hating to be reformed, and casting thy words behind me, quenching thy Spirit within me, which testified against me, to thru me from my evil way.

**N** τῷδε γὰρ μιὰ τὴν γῆν διεπεφεῦσαν αἱ πλείους πόλεις. ὅταν ποτέ αὐτὸς καὶ ἀνθρώποι οὖντος, ἀπολαυσι τελεστέρεσσι μηδὲν, τοῖς φωμάλων τε καὶ δειλῶν ἐν ἡμῖν τοῦτο οὐχιλλοίς αἴξιος θεῖται πικῆς καὶ μᾶξης. οὐ γάρ τινος ψυχῆς τούτης λαβάδες ἐνθεότατα. ἐπεὶ ἀργυρού  
καὶ αἵρετε πέτι καὶ τοι, εἰ τῶντο μηδὲν ἔπειτα  
χρώμεδα φίλω. αὐτὸς δὲ οὐδὲν ἐφθάρτη, μηκέτι χρώμεδα τίλαιροι  
λογούστο. Τίτιον | ἔτι ταῦτα Τί δῆτα ἐρεπτίς] καὶ νεανισκού  
ἀντιπαρθέσασιν, ποτὲ τίς, εἰδὼν πάντας σὺν αὐτῷα σρε  
τός, καὶ ἀνάγκην τῆς πολεμίων, πότερον μαχεσμέδα ή φίλο  
ζωίσσωμεν. καὶ μετιάσσομεν, τὸν ἀποδεινόντα βλέποντες καὶ μᾶξη  
ζόμενοι.

**אכינו שבשים :** יפרש שם: **תבז'א**  
**אלכותך :** והי דעתך כאשר בשמות פג'ארץ:  
**לחמנו רבר יומם פיוומו תז לנו היום :** וسلح  
**לון שתהזכותינו מהשר סלחנו לבעל**  
**פנומן:**

**K**Α Γ' ὥστε ἐπίειστο τὸ σάββατον, Μαργία ἡ Μαγνησιανὴ, καὶ Μαργία (ἡ μητήρ) Φίλακών, καὶ ἡ Σοφίαν ἀρχόχορη μωρομάλα, διὰ τὰ ὑπάποντα τὸ θεῖον Λειψύνη Καὶ πολλὰ τοῦ θεοῦ περιέπλου τὸ διδομένον, ἔλαυσον εἰς τὸ μῆνα, ὅπα διέρχεται ὁ λιόντης· Καὶ ἔλεγον αὐτάμενοτάτες, τίς νῦν μέστη λιοντίνη πολεμεῖ; τίς τε πόρταν τὸ μυστεῖν; Καὶ ἵσοντας τὰ αὐτούς τελέποστιν ὅπολιθοῦ ἦν κυλισμῆνος διατί οὖν πολλὰ μετάλλη; Καὶ ἡ πεντοκάτετος εἰς τὸ μῆνα μέστην πότε ἐκάθετο, εἰς τὴν δέξιαν (μερίδα) ἀστραπμένη· φορεσιδιὸς τοπίῳ, καὶ ἀστερομάζει.

τοῖς ἐπίνα οὐτοῖς (συμβαινοῦ) αἴπεξε, ἡ φροντίδα ὅλων τῆς  
εὐκλησίαν μὲν τελεγεῖται καὶ μὲν πολεμεῖ καὶ θυμίζει. Ποιῶ  
αὐτοῖς, καὶ τὸ διάδοθον; ποιῶ τούτο σκανδαλίζειν, καὶ ἔχει τούτο  
οὐλέουμενον; Αὐτὸν δέ τινας θεοῖς ναυαρχεῖμενοι, θίλως καυχοῦντο  
τηρεῖν ματα τὸν αὐτούς εἰσαγάγειν. Οὐ Θεος οὐ πατέρ τοῦ Κυριών  
Ιησοῦ Χριστοῦ οὐτοῖς εἶναι βλούζημενοι. εἰς τοῦτο διάνεις, οὐδέποτε διάδοθεν  
Εἰτὲ τὸ Δευτεροκόν οὐδεποτε περιβάλλεται λίγος Ἀρίτα, θεούλαχτος τούτοις δα-  
μαστοῖς, θεούλαχτος ταῦτα μὲν πασαρό.

# I E S V I T I S M I

## P A R S P R I M A :

SIVE

DE PRAXI ROMANÆ CVRIÆ  
contra Resp. & Principes: Et de noua le-  
gatione Iesuitarū in Angliam, modestia  
& premunitio ad ANGLOS.

CVI ADIVNCTA EST CONCIO  
eiudem Argumenti, Laur. Humfredo

S. Theologiz in Academia Oxoni-  
ensi professore Regio, Autore.

Editio secunda.

Rogo vos, Fratres, ut speculemini eos, qui seditiones & offen-  
siones præter doctrinā, quam vos didicistis, excitant. &c. Ro. 16.

Ter. in Ap. c. 13. Circuit cauponas Religio mendicans.

Ath. con. Arrian. Or. 1. Syncera & simplicia Apostolicorum  
virorum ingenia sunt.



LONDINI,  
Excudebat Henricus Middletonus  
impensis Geor. Bishop.

2582.

Two Conferences:

One betwixt A

P A P I S T

AND A

J E W,

The other betwixt A

P R O T E S T A N T

AND A

J E W:

IN

Two Letters

FROM A

Merchant in LONDON, to his  
Correspondent in Amsterdam.

L O N D O N :

Printed for Tho. Parkhurst at the Bible and Three Crowns at  
the lower end of Cheapside, near Mercers Chappel; and  
at the Bibl: on London Bridge, 1679.



Imprimatur,

*GUIL. FANI*

*Jan. 9. 77.*



CANTICVM  
EVANGELICVM  
SVMMAM  
SACRI EVAN-  
GELII CONTINENS.

---

Authore N. Bradshawe, Collegii  
Baylionensis Oxon. quondam  
Socio.

---



---

LONDINI,  
Excusum Pro ROBERTO BIRD.  
Anno. 1635.



**R**ecensas Canticum hoc Evangelicum in quod  
nihil reperio quo minus cum utilitate publice  
imprimatur.

Sa. Baker

Ex ædib. Londin.  
Apr. 15. 1635.



# BIBLIORVM

## PARS SECUNDA,

*id est*

Libri Historici Latini recens ex  
*Hebræo facti, brevibusque Scho-*

liis illustrati ab Immanuele Tre-

mellio & Francisco

Junio.

*Librorum Index sequente pagina continetur.*



LONDINI,

Typis Henrici Middletoni.

M. D. LXXXI.

## Attourneys Academy:

*o R,*

THE MANNER AND  
forme of proceeding practically , vpon  
any Suite, Plaintiff, or Action whatsoeuer, in any  
Court of Record whatsoeuer , within  
this KINGDOME :

ESPECIALLY,

IN THE GREAT COVRTS AT  
Westminster, to whose motion all other Courts of

Law or Equitie ; as well those of the two Pro-  
uinciall Counsailes, Those of Guild-Hall

London ; as Those of like Cities  
and Townes Corporate, And  
all other of Record aro diur-  
nally moued:

With the Moderne and most usuall Fees of the  
Officers and Ministers of such Courts.

Publisht by his MAIESIES speciall priuiledge ,  
AND

Intended for the publique benefit of all  
His Subiects.

*Summum hominis bonum, bonus ex hac vita exitus.*

THO: POWELL  
Londino-Cambrensis.

QVAESTIO-  
num &  
RESPONSIONVM  
CHRISTIANARVM  
LIBELLVS.

In quo præcipua Christianæ Re-  
ligionis capita uxta epito-  
mam proponuntur.

THEODORO BEZA VE-  
ZELIO AVCTORE.



LONDINI,  
Apud Henricum Bynnianum  
impensis Geor. Bishop.  
ANNO DOMINI  
M. D. LXXXI.

NE, ET VIRTUTE PRÆSTANTE, D.

Io.C.P. Domino & amico pluri-  
mùm obseruando. Th.Beza.

S. P. D.

**E**N tibi autem auctoritate minime quidem auctoratio, sed  
cuiusmodi à me proficisci potest, quod tamē esse ve-  
lim mea in te obseruantia munimisuvov, & quasi auctor-  
um auctoratu merito tuo cōsecratum. Causam autē hinc  
qualicunqz scriptio partim præbuerunt amici du-  
varia ex me percontantur, partim ipsemet de mul-  
dubitando velut accersiui. Etsi enim illa Academicoo-  
rni auctoꝝ nos nostra persuasioni ex diametro re-  
pugnans, ex Ecclesia prorsus explodenda est, & inanis  
curiositas valde reprehendēda: in hac tamen humani  
iudicij imbecillitatē iudico dubitare rebo necessarijs  
& virilibus non tantūm licere, verūm etiam oportere,  
modo eorū similes non simus quos dicere consueui sem-  
per quarere ut nunquā inueniant. Hunc igitur & in  
quærendo & in respondendo modū an satis seruarim,  
tu pro acerrimo tuo iudicio estimabis. Velim enim à  
te in hoc meum scriptū quām diligentissimè & quām  
scuerissimè inquiri, ut hoc sit nouum quoddam referē-  
de gratie genus, siquidem ita fiet ut tu quidem à me  
pro veteribus beneficijs nihil referas, ego verò nonum à  
te beneficium & quidem summum accipiam, quo nimi-  
& melior & doctior euadam. Bene vale.

Genera I dibus Februario, anno nouissimi

temporis. M.D. LXX.

# A FAITHFVLL

and familiar expositi-  
on vpon the prayer of our Lorde  
Iesus Christ, and of the things  
worshie to be considered  
vpon the same:

*Written in French, Di-*

*alogue wise, by PIETIER  
VIRET,*

*And translated into english, by  
John Brooke.*

The summe and order of the Dia-  
logues, followeth in the  
next Page.

AT LONDON,  
Printed by H. Middle-  
ton, for Richard Sergier.

IANNO 1582.

# Responfionis ad

Decem illas Rationes, quibus  
fretus Edmundus Campianus cer-  
tamen Ecclesiæ Anglicanæ ministris  
obtulit in causa fidei, Defensio contra  
Confutationem Ioannis Duræi Scoti,  
Presbyteri, Iesuitæ :

Authore Guilielmo Whitakero Theologiae  
in Academia Cantabrigiensi  
professore Regio.

*In hoc libro controuersia pleraque omnes, que inter  
nostras & pontificias Ecclesias intercedunt, bre-  
viter ac dilucide pertractantur.*



LONDINI

Excudebat Henricus Middletonus  
impensis Thomæ Chardi.

Anno 1583.

tempt their Imitation, be very curious and careful in touching out Ie  
surely, Part by Part, observing whether the Face be elevated or dejec  
ed, wrinkled Age, or smooth-fac'd Youth, which are properly e  
press'd in this Leaf of Heads.

*To Imitate which,*

1. Touch very lightly if it be a side face, as in these, the outmost Cu  
cumference of the Head and Face, to direct you in the exact bigness.
2. Consider those principal Touches that give life and likeness.
3. In placing the Features, note the Parts must be equal, from the te  
of the Forehead to the Eye-brows, and from the Eye-brows to the bo  
tom of the Nose; And from the bottom of the Nose to the bottom  
the Chin are the Parts equal.
4. The Mouth Extended, and the Corners turning up, shews a sm  
iling Countenance, a bending Eye-brow, and the Forehead and top  
the Nose between the Eye-brows wrinkled, shews frowning.
5. The distance betwixt the Eyes, must be the length of one Eye in  
the full Face, but in a half or three quarters Face it is lessned by degree
6. Place the Nostrils underneath the Corners of the Eyes exactly.
7. Having touch'd out the Eyes, Nose and Mouth lightly, make them  
more perfect, then proceed to finish the Face; and then proceed, if  
man, to perfect it with the Hair on the Head and Beard.
8. Observe exactly the principal Curles and Deepnings in the Hair  
so shall the Order of the lesser Curls fall in with Ease and



ANDREÆ  
HYPERII COM-  
PENDIVM PHYSICES  
Aristotlex.

Cum locuplete Rerum & verborum  
memorabilium  
INDICE.



LONDINI  
Excudebat Henricus Midletonus  
impensis Georgii Bishop.  
*Anno 1583.*  
Animadversiones

JOAN. PISCA-  
TORIS ARG. IN DIA-  
LECTICAM P. RAMI:

*Exemplis Sacr. literarum.  
passim illustratae.*

EDITIO SECUNDA:

Nonnullis locis correcta, compluribus  
locupletata.

*Epistole due de his in P. Rami Dialecticam animadver-  
sionibus: altera Gulielmi Tempelli, altera Joan.  
Piscatoris, separatis excuse  
extans.*



LONDINI,  
Excudebat H. Middletonus,  
pro Ioh. Harrisono & Gcor. Bishop.  
M. D. LXXXIII.

# IESVITISMI

## PVRITANOPAPISMI,

scu doctrinæ Iesuiticæ aliquot Rationib;  
bus ab ED. CAMPIANO comprehensæ,  
& à IωN. DURABO defensæ,

### CONFUTATIO:

*Et ex iisdem Fundamentis Reformatæ  
nostræ Religionis*

### ASSERTIO:

Autore LAVRENTIO HUMFREDO  
*S. Theologiae in Acad. Oxoniensi*  
Professore Regio.

August. sup. Ioanhem Tract. 45.

*Sua illi si velint docere, nolite audire, nolite facere, certè tales sibi querunt, non quæ Iesu Christi.*

Hieronymus in Præfat. in Iesaiam.

*Legant prius & postea despiciant, ne videantur non ex iudicio,  
sed ex odio præsumptione ignorata damnare.*

LONDINI

Excudebat Henricus Midletonus  
*impensis Georg. Bishop.*

Anno 1584.

EPISTOLA:

RVM PAVLLI

MANVTII LI.

BRI XII.

EIVSDEM QVÆ PRÆ-  
fationes appellantur: cum  
noua quoque ac-  
cessione.



LONDINI

Excudebat Robertus Robinsonus;

1591.

DE  
REPVBBLICA  
ANGLORVM.

*The maner of Gouernement or  
policie of the Realme of Eng-  
land, compiled by the Honora-  
ble Sir Thomas Smyth Knight,  
Doctor of both the lawes, and  
one of the principal Secre-  
taries vnto the two most wor-  
thy Princes, King Edward  
the sixt, and Queene  
Elizabeth.*

*Seene and allowed.*

AT LONDON,  
Printed by Henrie Midleton  
for Gregorie Seton,

Anno Domini  
1584.

DOCTRINÆ  
CHRISTIANÆ  
COMPENDIVM:  
seu

COMMENTARII CATECHE-  
tici, ex ore D. ZACHARIAE VRSINI, verè  
Theologi ( qui Heydelbergæ Catecheseos  
explicationem continuare solebat & iterare)  
diuerso tempore ab ipsius Discipulis  
excepti.

*Ad sepius exemplaria, diligenter inter se collata, pluribus in locis  
emendata, varijs questionibus, thesibus & argumentis auctio-  
nes facti, & nunc denuo non parva accessione eorum, que  
in Commentarijs desiderabantur (quod ex indice  
facile apparebit) locupletati.*

Cum INDICE præcipuorum Capitum,

Gen. 18. 19. Cum nouerim eum non reuelarem? ob  
hanc causam, vt præcipiat filijs suis, & domesticis suis  
post se, vt obseruent viam Iehouæ exercendo iustitiam  
& iudicium, & vt præstet Iehouæ Abrahamo id quod  
promisit ei.

LONDINI,  
Excudebat Henricus Midletonus  
impensis Thomæ Chardi.  
Anno 1586.

A  
TOPOGRAPHIE,  
OR  
SURVEY  
OF THE  
COUNTY  
*of Kent*  
KENT.

With some Chronological, Histori-  
call, and other matters touching  
the same: And the several Parishes and  
Places therein.

By Richard Kilburne of Hawk-  
berst, Esquire.

*Nascimur partim Patriæ. Placimur  
partim Patriæ.*

LONDON,  
Printed by Thomas Mabb for  
Henry Atkinson, and are to be sold at his Shop at  
Staple-Inn-gate in Holborne, 1659.

ROMANÆ  
HISTORIÆ  
ANTHOLOGIA RECOGNITA  
CAHN ET AUCTA.

AN  
English EXPOSITION  
OF THE ROMAN  
ANTIQUITIES;  
WHEREIN  
Many ROMAN and ENGLISH  
Offices are parallel'd, and divers obscure  
Phrases Explained.

For the use of Abingdon School.

Newly Revised and Enlarged by the Author.

LONDON,  
Printed by T. J. for Peter Parker, and are to be sold  
at his Shop in Poper-head Alley, next to Lym-  
bordstreet, 1668.

A

# COLLECTION

Of Three Hundred

# LETTERS,

Written between the most Reverend Father in God

# JAMES USHER,

Late Lord Arch-bishop of ARMAGH, and Pri-  
mate of all IRELAND, and others; as,

<i>George Abbot</i> Arch-bishop of Canterbury.	<i>Dudly Loftus</i> , Lord Chan- cellor of Ireland.	<i>Mr. Robert Usher.</i>
<i>William Laud</i> , Arch-bishop of Canterbury.	<i>Sir Henry Spelman.</i>	<i>Mr. Henry Briggs.</i>
<i>Tobias Matthews</i> , Arch-bi- shop of York.	<i>Sir Thomas Bodleigh.</i>	<i>Mr. Thomas Lydiat.</i>
<i>Joseph Hall</i> Bp of Norwich.	<i>Sir Henry Sydney.</i>	<i>Mr. Abraham Wheelock.</i>
<i>T. Morton</i> Bp of Cov. & Lit.	<i>Sir Robert Cotton.</i>	<i>Mr. Ralph Skinner.</i>
<i>J. Prideaux</i> Bp of Worcest.	<i>Sir Henry Bourgchier.</i>	<i>Mr. Patrick Young.</i>
<i>John. King</i> Bp of Chichester.	<i>Sir William Boswell.</i>	<i>Mr. Thomas Whalley.</i>
<i>Brian Dupper</i> Bp of Winch.	<i>Sir Simon D'Ewes.</i>	<i>Mr. Johannes Buxtorfius.</i>
<i>J. Hanmer</i> Bp of St. Asaph.	<i>John Selden, Esq;</i>	<i>Mr. Ludovicus de Dieu.</i>
<i>Godf. Goodman</i> Bp of Gloc.	<i>Dr. Henry Hammond.</i>	<i>Mr. Arnoldus Bootius.</i>
<i>Brian Walton</i> Bp of Chester.	<i>Dr. Samuel Ward.</i>	<i>Mr. Johannes Priceus.</i>
<i>T. Barlow</i> now Bp of Linc.	<i>Dr. Thomas James.</i>	<i>Mr. Fredericus Spanhemius.</i>
<i>Dr. Hampton</i> A. B. of Arm.	<i>Dr. John Bambridg.</i>	<i>Mr. Gerardus Johan. Vossius.</i>
<i>J. Bramhall</i> Bp of L. Derry.	<i>Dr. Gerard Langbain.</i>	<i>Mr. Isaacus Vossius.</i>
<i>Geo. Downham</i> Bp of L. D.	<i>Dr. Meric Casaubon.</i>	<i>Mr. Nicolaus Mercator.</i>
<i>Will. Bedell</i> Bp of Kilmore.	<i>Dr. John Featly.</i>	<i>Mr. Johannes Dalleus.</i>
<i>Lord Falkland</i> , Lord-De- puty of Ireland.	<i>Dr. Thomas Ryves.</i>	<i>Mr. Ludovicus Capellus.</i>
<i>Richard Boyle</i> Earl of Cork.	<i>Mr. Herbert Thorndike.</i>	<i>Mr. Pedro Paulo, Author of the Council of Trent.</i>
	<i>Mr. Thomas Gataker.</i>	<i>Mr. Hugo Grotius.</i>
	<i>Mr. William Camden.</i>	<i>Mr. Jacobus Sirmondus.</i>
	<i>Mr. William Eyres.</i>	<i>Mr. John Deodate.</i>

With very many others, too long to be here inserted.

Collected and published from Original Copies under their own  
Hands, by RICHARD PARR, D. D. his Lordship's  
Chaplain many Years, and at the time of his Death; with  
whom his Lordship intrusted all his PAPERS.

LONDON;

Printed by J. D. for NATHANIEL RANEW, at the King's-  
Arms in St. Paul's Church-Yard. MDCLXXXVI.

The Commons complaint wherin is contained two speciall  
grievances. The first

(The generall destruction and wast of woods in this Kingdome,  
wh a remedy for the same: Also how to Plant wood according to  
Nature of every soile, whout losse of ground, and how thereby many more  
and better Cattle may be yearly bred, wht & charge and profit  
yearly may arise thereby.

(The second Grievance is the extreamd Dearth of Victualls.

Fourre remedies for the same.

1. By a Generall planting of fruit Trees, wht & charge & profit.
2. By an extraordinarie breeding of Fowls & Pullen in places convenient  
out, by a plot herin set downe for the purpose wht & charge & profit.
3. By a generall Destroying of all kinds of Vermin, wht & charge estimation  
wht is yearly destroyed and discouered by them and how the most of them may  
in a short time, be destroyed wht a small charge.
4. Proving the abundance of cornd hat is yearly discouered & destroyed by the  
infinitie number of Pidgeons, hopt and maintained in this Kingdome.

by Arthur Standish Newly corrected and augmented.

A Priviledged Book  
by A. Standish.

London Printed by  
Will: Stansby.

1.6.12

16 gts.

Pay. 46.

## DITVS A LOGICAM.

In vsum eorum qui primo  
ACADEMIAM  
Salutant.

Autore SAMVELE SMITH  
Artium Magistro.



LONDINI

Excudebat Guilielmus Stansby.

M. D. C. X. I.  
LONDON,

Printed by William Stansby, and are to be sold by  
Richard Meighen, at his shop vnder Saint Clements  
Church without Temple-barre.

1621



DEXTRA tenet lapidem, manus altera sustinet  
alas:  
Ut me pluma leuat, sic graue mergit omnes.  
Ingenio poteram superas volitare per arcos,  
Me nisi paupertas innida deprimeres.



DEIANNAIS RAINOLDI,

OLIM. GRÆCÆ LINGVA  
PRELECTORIS IN COLLEGIO  
CORPORIS CHRISTI  
*opac Oxoniensis,*

Orationes Duodecim; cuiuslibet  
quibusque opatet.

ADIECTA EST ORATIO  
Tertialis. In altitudine, luna  
à M. ISAACO WAKE,  
Oratione Publica.



I. BENEDICTINI  
Inter: Galenus Stenbadius /  
Hansco Fetterstone,

CHOICE  
**OBSERVATIONS**  
AND  
**EXPLANATIONS**  
Upon the  
**Old Testament.**

Containing in them many remarkable matters, either not taken notice of, or mistaken by most, which are Additionals to the large *ANNOTATIONS* made by some of the *Assembly of Divines.*

---

To which are added some further and larger  
**OBSERVATIONS**  
Of his upon the whole **BOOK** of  
**GENESIS**

Perused and Attested by the Reverend *BISHOP* of *ARMAGH*, And Mr. *GATAKER Pastor* of *REDERITH.*

---

By the Learned and Industrious *JOHN RICHARDSON*, Bishop of *Ardagh in Ireland*, one who had a considerable hand in the fore-named large *ANNOTATIONS.*

---

*L O N D O N,*

Printed by *T. R. and E.M.* for *John Rothwell*, at the Fountain and Beare in the *Goldsmiths-Row*, in *Cheapside*, and for *John Stafford* in *St. Brides Church-yard, Fleetstreet.* *Anno Dom. 1655.*

Palladis Tamia.

WITS  
TREASVRY

Being the Second part  
of Wits Common  
wealth.

BY  
Francis Meres Maister  
of Artes of both Vni-  
uersities.

Viuuitur ingenio, cetera mortis erunt.

AT LONDON  
Printed by P. Short, for Cuthbert Burbie, and  
are to be sold at his shop at the Royall  
Exchange. 1598.

A  
Deliberat answere  
made to a rash offer, which  
a popish Antichristian Ca-  
tholique, made to a learned  
protestant (as he saith)  
and caused to be pub-  
lyshed in printe :  
Anno. Do. 1575.

Wherein the Protestant  
hath plainly & substanti-  
ally prooued, that the pa-  
pists that do nowe call  
themselues Catholiques  
are in deed Antichristian schis-  
matiks: and that the religious  
protestants, are in deed the right  
Catholiques.

written by Robert Cromley:  
in the yeare, 1587.

LONDON.  
Printed by I. Charlwood,  
and are to bee sold at the signe  
of the black Beare, in Paules  
Church yarde.  
1588.

Opus Tripartitum

DE  
PHILOSOPHORUM ARCANIS.

V I D E L I C E T ,

- I. Enarratio Methodica trium GEBRI Medicinarum.
- II. Experimenta de Præparatione Mercurij Sophici.
- III. Vade mecum Philosophicum, sive Breve Manuductorium ad Campum Sophiae.

A U T O R E ,  
ANONYMO, sub nomine ÆYRENÆI  
PHILAETHES, natu ANGLI,  
Habitatione Cosmopolitæ.



LONDINI,  
Apud Guilielmum Cooper, ad Insigne  
Pellicani, in vico vulgo dicto Little Britain.  
MDCLXXVIII.

Anicius Manlius Severinus

BOETIUS,

OF THE

CONSOLATION

OF

PHILOSOPHY.

In Five BOOKS.

Made English and Illustrated with NOTES,  
By the Right Honourable  
RICHARD Lord Viscount PRESTON.

The SECOND EDITION Corrected.

LONDON:  
Printed for J. Tonson in the Strand, and J. Round  
in Exchange-Ally. MDCCXII.

The Third Part :  
OF  
God's Gracious Operations  
ON  
**MANS SOUL;**  
Their DIFFERENCE, and the  
**OPERATIONS**  
OF  
**MANS WILL.**

---

For the fuller Decision of the Controversies  
about EFFECTUAL and DIFFERENCING GRACE.

---

By RICHARD BAXTER.

---

LONGDON,

Printed by Robert White, for Nevill Simmons at the Princes  
Arms in St. Pauls Church-yard. MDC LXXV.

382

**Imprinted**  
at London, in Paules chur-  
cheyarde at the sygne of  
the Lambe by Abra-  
ham Uele.

ANNO DOMINI.  
M. D. LVII.



## A frutefull

pleasaunt, & wittie worke,  
of the beste state of a publique  
ale, and of the newe ple, called Alco-  
hol: written in Latine, by the right wor-  
thy and famous H[er]t Thomas More  
bnyght, and translated into Englyshe by  
Raphe Robinson, sometime fellowe  
of Corpus Christi College in Ox-  
ford, and nowe by him at this se-  
conde edition newlie peru-  
sed and corrected, and  
also with divers no-  
tes in the margent  
augmented,

Imprinted at London, by  
Abraham Uele, dwellinge in  
Paules churchyard, at the signe  
of the Lambe.

**ECPHRASIS**  
**PARAPHRASEOS**  
Georgij Buchanani in Psalmos  
DAVIDIS:

Ab ALEXANDRO IVLIO  
EDINBURGENO,

In Adolescentiæ studiis  
gratiam elaborata.

**POEMS:**  
**VWRITTEN**  
BY  
WIL. SHAKE-SPEARE.  
Gent.



LONDINI,  
Excusum apud Georgium T. N.,  
M. D. C. X. X.

Printed at London by Tho. Cotes, and are  
to be sold by John Benson, dwelling in  
St. Dunstans Church-yard.

# A Sermon preached

at Westminster before the  
*King and Queenes Maiesties*, at their Coronations on Saint James his day, being the 28. of July. 1603.

By the Reuerend Father in God, the Lord Bishop of Winchester.



Printed at London by V.S. for Clement Knight,  
and are to be sold at his shop at the signe of  
the Holy Lambe. 1603.

BRIEFE A  
SVVER VNTOCER-  
taine Reasons by way of an Apologie  
deliuered to the Right Reuerend Father in God, the  
L.Bishop of Lincolne, by I O H N B V R G E S:wher-  
in he laboureth to prooue, that having hereto-  
fore subscribed foure times, and now re-  
fusing (as a thing vnlawfull) that he  
hath notwithstanding done  
lawfully in both.

Written by VVilliam Couell, Doc-  
tor in Diuinitie.

*Aduersus Ecclesiam, pugnatum est a filio matris sue,  
& hasili animo, & damno utili. Bernard.*



AT LONDON,

Printed by G.S. for Clement Knight, and are  
to be sold at his shop in Paules Churchyard  
at the Signe of the Holy Lambe.

1606.



THE  
Hammer for the  
Stone :

*So named, for that it  
shevveth the most ex-  
cellent remedie that ever  
was knowne for the  
same.*

*Latclie devised by WALTER C A R T Y  
Maister of Art, and Student  
in Physicke.*

Imprinted at London  
by John Windet for  
*Henry Denham.*

1584.



# De Homine.

- 1 *Inciput*, [et] *vertex*, *caput*, *occiput*, [et] *coma, crinis.*  
2 *Cincinnus, calua'*, [et] *cerebrum, sutura, pilusq;.*  
3 *Barba, supercilium, tempusq; interciliūm, frons.*  
4 *Atq; acies, albugo', oculus, gena, pupula, lumen.*  
5 *Palpebra, nigrum', oculi, cilium, angulus, hirquis, [et] auris*  
6 *Auricula', os, vultusq; ligamentum, faciesq;.*  
7 *Mandibula', os, buccæ, gingiva', [et] mala, cauernæ.*  
8 *Dens, prior, exertus, genuinus, mensa, molaris.*  
Dens, columellaris, duplex, maxilla, caninus.  
2 n 2 n 2 n 2 n 2 f

74

# A TRIPLE ANTIDOTE, against certaine very common Scandals of this time, which, like infections and epi- demicall diseases, haue generally annoyed most sorts of people amongst vs, poisoned also not a few, and *diuers waies plagued and afflieted the whole State.*

By *John Tichborne*, Doctor of Diuinity, and sometimes fellow  
of Trinity Colledge in Cambridge.

ISAIAH. CAP. 62. VER. 1.

For Zions sake I will not hold my peace, and for Hierusalem's sake,  
I will not be at rest, vntil the righteousnesse thereof breake forth  
as a light, and the healthfull saluation thereof as a  
burning Lampe.

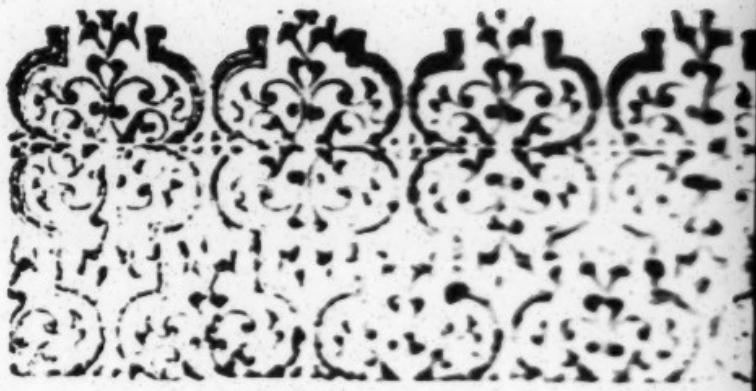
Bernardus in Sermone de septem confessionibus:

*Floruit olim Ecclesia in strage Martyrum, tum demum militia hereti-  
corum; nunc autem in contentione & corruptione falsorum fra-  
trum litibus & quæstiunculis inutilibus crescere non desinit.*



LONDON

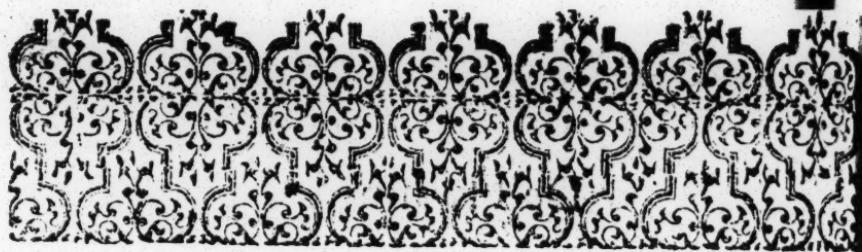
Printed by *Nicholas Okes*, for *Clement Knight*, and are to be sold at  
his shop in *Pantes Chuch-yard*, at the signe of the  
Holy Lambe. 1609.



## An aduertisement



Or the full vni  
and figures oue  
Note that the  
and Nownes,  
are noted with  
the figures shew the Declen  
der: If they be Adiectives  
sheweth them to be declin  
Articles *scil.* sheweth ther  
*tr.* like *Tristis*. Where a  
word to haue onely or vs  
Verbs are marked with a  
cloth shew their Conjugat



## *An aduertisement to the Reader.*

 Or the full vnderstanding of the letter  
and figures ouer the heads of euer word  
Note that the Declensions Gender  
and Nownes, if they bee substantiue  
are noted with figures and letters, wher  
the figures shew the Declension, the letters the Gen  
der: If they be Adiectiues of three terminations,  
sheweth them to be declined like *bonus*. If of thre  
Articles *fel.* sheweth them to be declined like *Felis*  
*tr.* like *Tristis*. Where *pl.* is added, it noteth the  
word to haue onely or vsually the plurall number  
Verbs are marked with figures, and the letter  
doth shew their Coniugations.



Anguis i mplicitis, geminis caduceus alis:  
Inter Amaltheæ cornua rectus adest  
Pollentes sic mente viros, fandique peritos  
Indicat ut rerum copia multa bect.

Artium & Eloquentiarum Deus est mercurius Serpens est Sapientia,  
Caduceus facundus sermo qui diserto Sapienti nunquam  
debet.

# STANBRIGII EMBRYON RELIMATVM.

S E V

Vocabularium Metricum olim à Iohanne  
Stanbrigio digestum, dein à Thoma New-  
tono aliquantulum repurgatum,

Nunc verò locupletatum, defæcatum, legitimo  
nec non rotundo plerumq; carmine exultans,  
in maiorem pueritie balbutientis  
vsum undequaq; accommodatum,  
extremâ operâ & industriâ  
Joh: Brinslæi.



L O N D O N ,

¶ Sumptibus CLEMENT KNIGHT sub signo Agni  
sancti in Cemetery Paulino. An. Dom. 1629.



Cæsareo postquam superatus milite, vidit  
Ciuii vndantem sanguine Pharsaliam:  
Jamiam stricturus moribunda in pectora ferrum,  
Audaci hos Brutus protulit ore sonos.  
Iuxta Virtus & solis prouida verbis,  
Nam in rebus cur sequeris dominari?

M. Brutus Clarissimus ciuis Romanus, Virque contra  
... et mortis acor viriditatem farellis. Caius Cæsar sub-

# LEXICON GEOGRAPHICUM.

In quo

Universi Orbis Oppida, Urbes, Regiones, Provinciæ, Regna,  
Emporia, Academiæ, Metropoles, Fontes, Flumina, & Maria Anti-  
quis Recentibusque Nominibus appellata, suisque distantiis  
descripta recensentur;

In duas partes divisum: in priori quarum antiqua nomina recentibus, in altera  
recentia antiquis præponuntur.

Opus perquam utile, & necessarium omnibus Humaniorum literarum Professoribus, Histo-  
ricis, Poetis, & Antiquariis.

Authore Fr. PHILIPPO FERRARIO *Alexandrino, Ordinis Servorum,*  
*S. T. D. atque in Ticinensi Academia Regio Mathematics*  
*Professore.*

*Editio nova, multo quam prior accurior.*

---

Adnectitur

Tabula Longitudinis ac Latitudinis Urbium & Oppidorum per totum  
terrarum Orbem, ex ejusdem PHILIPPI FERRARII  
Epitome Geographica desumpta.

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LONDINI,

Ex Officina ROGERI DANIELIS, Anno Domini  
c I o I e c L V I I .

A Commentarie  
of M. John Caluine  
vpon the Epistle to the Phi-  
lippians, wherein is set out the nece-  
ssarie and profitie of affliction vnto the sauh  
full, the benefite of God his wold, the fruits,  
of vnitie and humilitie, free iustification by  
faith in Iesu Christ without our ewne merites,  
the assurance, ioy, and contented mindes of  
the godlie, and their perfecte taunce in god-  
linesse vnto the end. With many other  
comfortable and profitable  
pointes of Religion.

Translated out of Latine by W. B.

for Sir Walter Ralegh  
the booke the viii  
Anno 1584

Imprinted at London for

Nicolas Lyng, and are to be  
sold at the West dore of  
S. Paules Church.

Anno. 1584.

The Castle of Christ.

anitie, detecting the long-  
erring estate, alvvell of  
the Romaine Church, as  
of the Byshop of Rome: toge-  
ther with the defence of  
the Catholique  
Faith:

Set forth, by Lewys Euans.

Eccle. 21.

Be not ashamed to confess thine errout:  
for he that is wise will remem-  
ber himselfe.

Hieron.ad Paulam.&c.

Let men first reade, least they seeme, not  
through iudgement, but through  
the presumption of hatred,  
to blamie that, which  
they know  
not.

Imprinted at London by  
Henry Denham.

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# ANNALES VETERIS TESTAMENTI,

*A*  
PRIMA MUNDI ORIGINE  
*D E D U C T I:*

UNA CUM  
RERUM ASIATICARUM  
ET  
ÆGYPTIACARUM  
CHRONICO,

*A*  
TEMPORIS HISTORICI PRINCIPIO  
usque ad Maccabaicorum initia  
*P R O D U C T O.*

---

JACOBO USSEARIO ARMACHANO  
D I G E S T O R E.

---

LONDINI,

Ex Officina J. Flesher, & prostant apud L. Sadler, ad Insigne Leonis  
deaurati in vico vulgo voc. Little-Britain. M DC L.

# LEXICON GEOGRAPHICUM,

In quo

Universi Orbis Oppida, Urbes, Regiones, Provinciæ, Regna,  
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Professore.

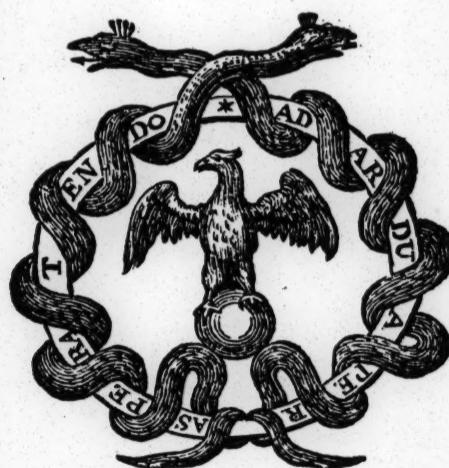
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---

Adnectitur

*Tabula Longitudinis ac Latitudinis Urbium & Oppidorum per totum  
terrarum Orbem, ex ejusdem PHILIPPI FERRARII  
Epitome Geographica desumpta.*

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*LOUNDINI,*

Ex Officina ROGERI DANIELIS, Anno Domini  
c I o I o c l v i i .

THE  
**English Academy.**

A  
**DRAWING BOOK.**

Containing Variety of  
**EXAMPLES**

OF THE  
External Parts of Men, Women, and Childrens Bodies; With the Shapes of several Creatures frequently used amongst  
*Heralds, Gold-smiths, &c.*

LIKEWISE

The ARTS of Drawing, Etching, Engraving in Copper and Wood, Painting and Limning: All being carefully Performed.

W.H. BEN

The aforesaid ARTS are Exemplified, with Plain and Easie Directions to Guide you to their Attainment, with much Delight. Also the Real Method how to Wash or Colour GLOBES, MAPS, PICTURES, LANDSKIPS, FLOWERS, FRUITS, BIRDS, BEASTS, FISH and FOWL.

**A VVORK**

Worthy Acceptation of all those that are Friends to ART,  
A S,

Drawers      { Stone-Cutters      { Goldsmiths      { Gum-Work-  
Embroiderers      { Carvers      { Needle-Workers      { ers, &c.

Performed according to the Order of the First and most Eminent Masters of Proportion, VIZ.

**P. L. H. G.    P. R. H. B.**

L O N D O N .

Printed by H. Lloyd for J. D. & C. at the - and M. Merriam on Fish-  
street-Hill near London-Bridge, who buyeth all sorts of Old-Books,  
and maketh the best Ink for Records. 1672

# THE APOSTLES.

45

**Q.** What did the soldiers with him ?

**A.** They stript him, they put a crowne of thornes upon his head, and a reed in his hand, they mocked him; they carried him to the place of execution.

**Q.** Who carried his Cross ?

**A.** *Himself*, and *Simon of Cyren* did helpe him; the women also beholding him wept.

**Q.** Whither had they him ?

**A.** To Golgotha, Matth. 27.

**Q.** What saue they to drinke ?

**A.** Vineger mixt with gall.

**Q.** What did they with his garments ?

**A.** They cast lots for them.

**Q.** What was over his head ?

**A.** This is *Iesus of Nazareth*, King of the Jewes.

**Q.** Who were crucified with him ?

**A.** Two Theeves.

**Q.** What did the passers by ?

**A.** They mocked him, Matth. 27, 39 L.

**Q.** What did the high Priests ?

**A.** They mocked him.

**Q.** What did Christ ?

**A.** He cryed out, *Eli, Eli, Iama Sabatthani*, Matth. 27, 31.

**Q.** What beset at his Passion ?

**A.** The veile of the Temple cleve, the earth trembled, the rockes rent, 27, 51, the sepulchers opened, and the bodies of the Saints arose.

**Q.** Who buried Christ ?

**A.** Joseph of Arimathea.

**Q.** Where ?

**A.** In a new sepulcher, Matth. 27, 60.

**Q.** Who were present ?

**A.** Mary Magdalene and the other Mary, Matth. 27, 66.

**Q.** When did Christ arise ?

**A.** On the third day.

**Q.** Who did he appearre ?

**A.** Unto the women, to the Disciples, and his Apostles, Matth. 28, 8.

**Q.** What charge gave he his Disciples ?

**A.** To preach to all Nations, and baptize them in the name of the Father, of the Sonne, and of the Holy Ghost, Matth. 28, 19.

## The Acts of the Apostles.

Question.

**Q.** How are the Acts of the Apostles divided ?

**A.** Into the acts of the Apostles generally, and into the acts of *Paul* and *Barnabas* particularly.

**Q.** What is set downe of all the Apostles generally ?

**A.** Their acts whilest the Church was within the bounds of Jerusalem, and when it was scattered on the face of the earth.

**Q.** What is set downe of the Church whilest it was within the bounds of Jerusalem ?

**A.** The conuerterion of Christ among the Apostles, The Councell Holden, The comming of the holy Ghost, The healing of the lame men, The Story of Ananias and Sapphira, The choing of Deacons, and the Story of Steven,

## C H A P. 1.

Question.

**H**ow long was Christ conuersant among his Ap-

petites ?

**A.** Fortie dayes, chap. 1.

**Q.** What did he in these fortie dayes ?

**A.** He taught them things belonging to the kingdom of God.

**Q.** What beset at his ascension ?

**A.** As they were looking after him, two Angels appeared unto them, saying, *Ye me iof God*, life, why stand yee gazing up to heaven, &c.

**Q.** What did the Apostles then ?

**A.** They went to Ierusalem.

**Q.** What did they there ?

**A.** They held a Councell.

**Q.** What was decreed ?

**A.** The choosing of an Apostle.

**Q.** Where was the Councell kept ?

**A.** In a chamber.

**Q.** What exercise did they use ?

**A.** Ordinary and extraordinary.

**Q.** What was the ordinary ?

**A.** Preaching and prayer.

**Q.** What were the extraordinary ?

**A.** Casting of lots.

**Q.** Who was chosen ?

**A.** Matthias.

## C H A P. 2.

Question.

**W**hen came the holy Ghost ?

**A.** Vpon the day of Pentecost.

**Q.** In what likeenesse ?

**A.** In the likenesse of fiery and cloven tongues.

**Q.** What was the effect of it ?

**A.** They were filled with the Holy Ghost, and spake with divers tongues and languages.

**Q.** What said the Iewes and the people ?

**A.** Some were astonished, and some said they were full of new wine.

**Q.** What said the Apostles ?

**A.** Peter made an apologie.

**Q.** What did he in his Sermons ?

**A.** He preached Christ, and defended himself.

**Q.** How many were wonne at his Sermons ?

**A.** About three thousand men.

## C H A P. 3.

Question.

**W**ho healed the lame man ?

**A.** Peter and John.

**Q.** Where ?

**A.** At the gate of the Temple called Dauli full.

**Q.** How long had he bene lame ?

**A.** From his mothers womb.

**Q.** What did the people ?

**A.** They marvailed, and were astounded.

C 3

C H A P.

## THE ACTS OF

## CHAP. 4.

## Question.

**W**HAT did the high Priests ?

**A.** They laid hands on them, and cast them in prison.

**Q.** What did they then ?

**A.** They asked them in whose name they did these things.

**Q.** What did the Apostles ?

**A.** Peter made an apology.

**Q.** What did the high Priests then ?

**A.** They let them goe, charging them to preach no more in that Name.

**Q.** What said they ?

**A.** They asked them, whether it was better to obey God or man.

**Q.** What did the Apostles then ?

**A.** They praised God.

## CHAP. 5.

## Question.

**W**HAT was set downe of Ananias and Sapphi-

**R**ea?

**A.** They sold their possessions, and brought part, and laid it downe at the Apostles feet.

**Q.** What became of them ?

**A.** They both fell downe dead.

**Q.** What troubles were then in the Church ?

**A.** The Apostles were put in prison by the high Priests.

**Q.** Who delivered them ?

**A.** The Angell, who bade them preach in the Temple.

**Q.** What counsell tooke the high Priests against them ?

**A.** They would have killed them.

**Q.** How were they delivered ?

**A.** By the counsell of Gamaliel.

## CHAP. 5.

## Question.

**W**HAT troubles were then ?

**A.** The Grecians murmured because their widowes were neglected in the daily ministring.

**Q.** What did the Apostles then ?

**A.** They chose Deacons.

**Q.** What manner of men were they ?

**A.** Men of good report, full of the holy Ghost and wisedome.

**Q.** Who were they ?

**A.** Stephen, Philip, Proterius, Nicanor, Timon, Parmenias, and Nicholas.

**Q.** What is set downe of Steven ?

**A.** He was full of the holy Ghost, and proved by Scripture, that Christ was the true Meissias.

**Q.** What did the Jewes ?

**A.** They brought false witnesse against him, and accused him of blasphemie.

## CHAP. 7.

## Question.

**W**HAT did Steven ?

**A.** He defended himselfe, and preached

**Q.** What did they to him ?

**A.** They stoned him, and he fles.

## CHAP. 8.

## Question.

**W**HAT was the Church then dispersed ?

**A.** Because of the persecution of Simeon.

**Q.** In what places was it then planted ?

**A.** In Samaria, Ethiopia, Damascus, Lydda, Se-  
ron, Ioppa, Cesarea, Antioch.

**Q.** What was Samaria ?

**A.** The chiefe citie of the kingdomes of Israel.

**Q.** By whom was it builded ?

**A.** By Omri.

**Q.** By whom was the Goffell planted there ?

**A.** By Philip, to whom Peter and John were sent.

**Q.** What notable shing is set downe of ey  
man there ?

**A.** The Story of Simon Magus.

**Q.** What is set downe of him ?

**A.** He would have bought the holy Ghost for  
money.

**Q.** What said Peter ?

**A.** Thy money perish with thee.

**Q.** What is Ethiopia ?

**A.** A countrey called in Hebrew, Chulh, or one  
of the sonnes of Cham.

**Q.** By whom was the Goffell planted there ?

**A.** By an Eunuch of Candaces, Queen of E-  
thiopia.

**Q.** Who conuersed the Church ?

**A.** Philip.

**Q.** What is Damascs ?

**A.** A citie in Syria, buidled in that place where  
Cain slew Abel, as some write, and therefore calle  
call it Damelek, that is, a bagge of blood.

**Q.** By whom was the Goffell preached ?

**A.** By the dispersed Disciples.

## CHAP. 9.

## Question.

**W**HAT persecution was there then ?

**A.** Saul got letters and a commission  
from the high Priests, to bring the discipiles bound  
to Ierusalem.

**Q.** What befell by the way ?

**A.** As hee came neare to Damascs, suddenly a  
light shone about him from heaven, and he fell to  
the earth, and heard a voice, saying to him, Saul,  
Saul, why persecutest thou me ? and he said, Who  
art thou, Lord ? and the Lord said, I am Jesus  
whom thou persecutest: it is hard for thee to  
kicke against pricks.

**Q.** What became of him ?

**A.** He was blind.

**Q.** How escaped he perdition ?

**A.** Ananias was shewed him in a vision, who  
laid his hands on him, and he received sight.

**Q.** What did Paul then ?

**A.** He preached Christ ther.

**Q.** How escaped he perdition ?

**A.** He was let through a wall in a basket.

**Q.** What was Lydia ?

**A.** A citie called in Hebrew, Lord, built by  
Schemias of the tribe of Benjamin.

93

# THE APOSTLES.

Q. *VV*ho planted the Gospel there ?

A. Peter.

Q. *VV*hat notable things were there done ?

A. The curing of *Aeneas*, who had kept his bed eight years; and the raising of *Tabitha* to life at Ioppa.

Q. *VV*hat were Lydda, Saron, and Joppa ?

A. Haven Townes.

Q. *VV*hat was Cæsarea ?

A. A citie ; whereof there was two, one in Palestina, another in Phenicia.

Q. What was done there ?

A. Cornelius was converted.

Q. How came Peter to Cæsarea ?

A. An Angel appeared unto Cornelius in a vision, and bade him send to Ioppa for Peter;

## C H A P. 16.

Question.

H<sub>o</sub>w durst Peter come unto him, he being a Gentile ?

A. The chusing of the Gentiles was revealed to him in a vision.

Q. *VV*hat was Antioch ?

A. A citie on the flood Orontes, it is now called Aleppo; there were sixteene of that name built by Seleucus the sonne of Antiochus.

Q. By whom was the Gospel planted there ?

A. By the dispersed disciples.

Q. *VV*hat was done there ?

A. There the disciples were first named Christians.

Q. *VV*hat is set downe there else ?

A. Agabus foretelleth a famine.

Q. *VV*hat persecution followeth then ?

A. Herod slew James, and put John in prison.

Q. How was Peter delivered ?

A. By an Angel.

Q. How was Herod punished ?

A. The Angel of the Lord smote him, and hee was devoured of wormes, because he gave not glory unto God.

Q. Reheare Pauls first journey ?

A. Seleucia, Cyprus, Perga, Antiochia, Iconium, Lystra, Derbe.

## C H A P. 17.

Question.

W<sub>h</sub>o went with Paul ?

A. Barabas.

Q. *VV*hat is Seleucia ?

A. A citie of Syria, now called Solda.

Q. *VV*hither went he then ?

A. Vnto Cyprus an Iland.

Q. *VV*here landed they ?

A. At Salamis.

Q. *VV*hat did they there ?

A. They preached, and had Iohn their Minister.

Q. *VV*hither went they then ?

A. To Paphos the chiefe city of the Iland.

Q. *VV*hat did they there ?

A. They converted *Sergius Paulus*, and confounded *Elymas* the sorcerer.

Q. *VV*hither went they then ?

A. Vnto Perga, a city in Pamphylia.

Q. *VV*hat befell there ?

A. Iohn departed from them.

Q. *VV*hither went he then ?

A. Vnto Antioch in Pisidia.

Q. *VV*hat did they there ?

A. They converted many Gentiles, and the Jewes raised persecution, and they shooke the dust off their scete, and went to Iconium.

## C H A P. 18.

Question.

W<sub>h</sub>at they there ?

A. He wan many Jewes and Gentiles.

Q. *VV*hither went he then ?

A. Vnto Derbe and Lystra, cities of Lycia.

Q. *VV*hat did Paul at Lystra ?

A. He healed a lame man.

Q. *VV*hat said the people ?

A. They said, Gods are come downe into us in the likeness of men : and the priest brought bulles, and would have sacrificed unto them.

Q. *VV*hat did Paul ?

A. He preached, and the people stoned him, but he rose up and went to Derbe.

Q. *VV*hat did Paul then ?

A. Hee visited the Churches which hee had taught, confirming them.

Q. Reheare the places that Paul visited ?

A. Derbe, Iconium, Lystra, Antiochia in Syria, Perga, Attalia, and Antiochia in Pisidia.

Q. What exercizes used he in this visitation ?

A. Three : prayer, teaching, and fasting.

Q. What did he betwixt the first and second journey ?

A. Hee went to the Councell to Jerusalem about the deciding of a controversie.

Q. What was the controversie ?

A. Whether they could be saved without circumcision.

Q. *VV*hat was concluded ?

A. That the Gentiles shold not be troubled with ceremonies.

Q. Reheare Pauls second journey ?

A. Syria, Cilicia, Lystra, Derbe, Phrygia, Galatia, Milia, Troas, Samothracia, Neapolis, Philippi, Thessalonica, Berea, Athene, Corinth, Gencre, Ephesus, Cæsarea, and Antioch.

Q. Whom did he take with him ?

A. Sylas.

Q. *VV*hat is Syria ?

A. Syria is a countrey ; Cilicia a countrey now called Carmanis.

Q. *VV*hat did he at Lystra ?

A. He circumcised Timotheus a Grecian.

Milia a countrey of Natolia ; Troas, a citie calld Antigone.

Q. *VV*hat befell there ?

A. A man Macedonia appeared unto Paul in a vision, who said, Come helpe us.

Samothracia is an Iland.

Neapolis, a haven towne in the borders of Thracia, and Macedonia.

Philippi, acitie of Macedonia, where Alexander the great was borne, and called Philippis.

Q. *VV*hat did Paul there ?

A. He converted Lydia, and delivered a maid from the possession of the devyll.

# THE ACTS OF

- Q. What became of Paul then ?  
A. He was beaten and cast into prison.  
Q. What did he then ?  
A. He converted the Tylors.  
Q. By whom was he delivered ?  
A. By the Magistrates, because hee was a Roman.  
Q. Whither went he then ?  
A. To Amphipolis and Apollonia.  
Q. Whither went he then ?  
A. To Thessalonica.  
Q. What did he there ?  
A. He converted many people.  
Q. What did the Iewes ?  
A. They persecuted him.  
Q. Whither went he then ?  
A. To Athens, the most flourishing Universitie in the world, yet now there remaineth nothing of it, but a strong Castle, called Sythum.  
Q. What did Paul at Athens ?  
A. Hee disputed with the Philosophers, and converted Dionysius Areopagita, and a woman called Damasus, with others.  
Q. Whither went he then ?  
A. To Corinth.  
Q. What did he there ?  
A. He preached and converted Cyprian the Ruler of the Synagogue.  
Q. Whither went he then ?  
A. To Cenchrea, where he shorn his head.  
Q. Whither went he then ?  
A. To Ephesus.  
Q. What did he there ?  
A. Hee preached : hee bade them farewell, with a promise to returne : Appollos preached there.  
Q. Whither went he then ?  
A. To Cæsarea Stratonis, and so to Jerusalem, and Antioch in Syria.  
Q. Rehearse Pauls third journey ?  
A. Phrygia, Galatia, Ephesus, Grecia, Macedonia, Philippi, Troas, Assos, Mitylene, Chios, Samos, Trogilium, Miletum, Cos, Rhodes, Patara, Phenicia, Tyrus, Ptolomais, Cæsarea, and Jerusalem.  
Galatia, is a countrey now called Gallograzia.

## CHAP. 19.

### Question.

What did he at Ephesus ?  
A. He preached, he burnt the conjurers booke : and Demetrius raised a tumult, which was appeased by the Towne clerke.

## CHAP. 20.

### Question.

Whither went Paul then ?  
A. Into Macedonia, a part of Greece, called Eumathia.

What did Paul at Troas ?  
A. He preached, and raised Euzebus to life.  
Assos, a citie of Mystra now Apollonia.  
Mitylene, an Iland in the sea Aegrum,  
Chios, an Iland,  
Samos, an Iland.

- Trogilium, a city of Lydia.  
Miletum, a citie of Caria, where he sent for the Elders of Ephesus.  
What did he then ?  
A. He committed Clarists flocke unto them. He warned them of false teachers, he prayed with them, and bade them farewell : and so went to Coos, Rhodes, Patara, Phenicia a countrey, Ptolomais, a citie of Phenicia.  
Tyrus a city of Phenicia.  
Where did he lodge there ?  
A. In the house of Philip, one of the seven Deacons, who had foure daughters which were Prophetesses.  
What beset there ?  
A. Agabus fore told Paul of his bonds.  
Whither went Paul then ?  
A. To Iteratiam.  
What did he there ?  
A. He rehearsed the wonderfull works of God done by his hands.  
What counsell did they give him ?  
A. To purifie himselfe.  
What beset to him as hee was purifying himselfe ?  
A. The people would have killed him.  
How escaped he ?  
A. The chiefe Captaine Iudas delivered him, and carried him into the Castle.

## CHAP. 22.

### Question.

What did he wish him ?  
A. Hee let him yield an account of his doctrine before the Iewes.  
What would they have done with him ?  
A. They would have whipped him.  
How escaped he ?  
A. Because he was a Romane.  
What was done with him then ?  
A. He brought him before a Councill.

## CHAP. 23.

### Question.

What was done with him then ?  
A. He was smitten at the commandement of Ananias the high Priest.  
How was the Councill dissolved ?  
A. The Saduces, and Pharieles contended about the resurrection.  
Whither went Paul then ?  
A. He was brought vnto Cæsarea before Felix.  
Why was he sent thither ?  
A. Because the Iewes sought to kill him.  
What did he at Cæsarea ?  
A. Hee yielded an account of his life and doctrine before Felix, Festus, and King Agrippa.  
Who were his accusers ?  
A. The high Priest and certaine auitors.

## CHAP. 24.

### Question.

Why did not Felix loose him ?  
A. Because he looked for a bribe.

Q. Why

# A DEFENCE OF THE WAY TO THE TRVE CHVRCH against A.D. his Reply.

Wherein

The MOTIVES leading to Papistry,  
And QUESTIONS touching the RULE of Faith,  
The AVTHORITIE of the Church,  
The SUCCESSION of the Truth, and  
The BEGINNING of Romish Innouations:  
are handled and fully disputed.

By JOHN WHITE Doctor of Divinity, sometime  
of Gunwell and Caius Coll. in Cambridge.

I intreate and desire you all that, setting aside what this or that  
man thinkes touching these matters, you will inquire what the  
Scripture saies concerning them. Chrysost. in 2. Cor. hom. 13.



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To be continu'd Annually.

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in Little Britain. M DCC VI.

# Impartial ANIMADVERSIONS

## Upon Monsieur BOYER's Royal Dictionary ;

Exposing plainly the *Injustice* of his Attempt, and *Weakness* of his Performance.

*Sic vos non vobis -----*

**N**O W Privateering is over, Bucaneering comes into fashion. And, as *Sergius* and *Mahomet* clubbed together in making the *Alcoran*, so certain Persons of late have combined with Monsieur Boyer to make such a superfine French and English Dictionary out of Mr. Miege's as should sink into eternal Oblivion. In short, the Book is out; and Monsieur Boyer is happily delivered of *Kelter*, which he has gone big withal so many years.

To possess the World with the pretended Worth of it, and prepare all Men to make it a kind Reception at its Birth, there has been nothing omitted. Care was taken in due time to trumpet it all over England by a bumptious and fulsome Advertisement; Men privately employ'd to Recommend it to the World; and the Parties were concerned in it so great a Cabal, that one would think it an absolute Master-piece, which all Booksellers were glad to catch at. When the Truth is, the Attempt was lookt upon as too hazardous for a few Hands to undertake, and that the Joynt Interest of no less than Twenty Booksellers is more than sufficient, (without a Premium,) to sell off one Impression of the worst of Books.

That Boyer has built upon Miege's Foundation, is plain and demonstrable. But, were his Superstructure so excellent as it is pretended, one could bear with the Trespass, it being a Maxim in Law, that *Private Interest must always yield to the Publick Good*; And I should be as ready to make its *Encomium*, as I am now to contrive its *Elegy*.

Next to a choice Collection of Matter, there are Two main Things requisite in a *Dictionary*; viz. to make it *Clear*, and *Easy*. Boyer's *Collection* out of Miege, with so many accessory Helps (as he pretends to) both out of France and England, cannot be much amiss. The Mischief is, that he has spoiled all, by his injudicious *Digesting* of it. What he has from *Others* is good, what comes from *Himself* is stark naught; and, were his *Collection* much better than it is, his troublesome *Method* would certainly run it down.

By Mr. Miege's Method, the plainest and easiest that ever was yet, the Reader may presently find out the Signification of the VVord he looks for. By Monsieur Boyer's, you must run over as many Columns as you do Lines in the other, before you can be satisfy'd, where the VVord admits of various Significations. First, he sets down on *Acception*, which he exemplify's by Phrases. Then, with his *Courtesy Method*, he *bands* you down to another, attended with suitable Phrases; and so drills you on, till he tires your Patience. VVere *Dictionaries* to be read, as other Books, from one End to the other, his Method (I confess) were best. Nor do I dislike it in those *Dictionaries* that consist but of one Language; such as the *French Academy*, *Furetiere*, and *Richelet's*, whose Business is only to explain in *French* their *Language*. But for Persons that use a *Dictionary* of two distinct Languages to no other purpose, than to look now and then for the Meaning of VVords they understand not, the readiest VVay for it is doubtless the most acceptable. Now 'tis plain, Mr. Miege's Method suits best to this Purpo's; by whitch one presently finds out the meaning he looks for, the most general Significations of a VVord being set down together, and distinguished from each other by a *Semi-colon*. And indeed 'tis Trouble enough for the Reader to look out VVords, without being put to a needless Ramble, after the VVord is found out.

To perplex the Matter further, as if Monsieur Boyer had studied how to make his Book *Puzzling* and *Troublesome*, he has confounded it with a Swarm of *Distinctions*; *Hands* and *Daggers* of all sizes, blazing *Stars*, staring *Capitals*, not only for primitive VVords, but also for some Derivatives, such as are most in his favour. For, as on the one side they are nothing near so legible as common Letters, especially to young Scholars; so on the other they are apt, by filling the Eye, to steal from it the sight of other leading VVords in a smaller Letter. But Monsieur Boyer, who loves State, admires any thing that looks great, as *Capitals* do; tho the most unfit to be used in this sort of VVork. I remember Mr. Miege's Quarto, his first Attempt upon this Subject, was like to Miscarry upon this very Account; wherein he used *Capitals* only for Primitive VVords, to distinguish the Root from the Branches. How Monsieur Boyer came to stumble over the same Block, and use *Capitals* at random (as he do's,) I leave it to his Judgment, and that of his Undertakers.

This is not all. His Partial Regard and Favour to some of the most obscure and useless VVords is a Thing as Unaccountable, and worse, can Observation. You may read a hundred *French Books*, and make the grand *Tour de France*, without meeting the VVord *Abvatis*. A stinking Garbage VVord, but one of Monsieur Boyer's Favourite;

verities; which he accordingly dresses up with all the Curiousness and Art imaginable. First in Capital Letters, as it were with a Top-knot. Then he takes a special Care not to set down all its Acceptions in a Cluster; but each of them in a distinct Paragraph, with a Numeral Letter prefixt, and that a Capital one. What's this but setting out a House of Office, better than a Dining Room? When Whitehall comes to be Rebuilt, I hope Monsieur Boyer will have no hand in it.

By whose starched and long-spun Preface, (if I may call that His, which is the Work of several Men, as indeed the whole Book is,) one would think, he has Outdone all the Race of Authors. And so he has, in point of Ingratitude. For, after he has pickt and culled what he pleased out of Miege's elaborate Piece, his Great French Dictionary, he very ungratefully cry's *Fy upon him*; Resolved at any rate (*Estratus like*) to blaze himself A-broad, and stile his Founder in the Smoak. Against whom he has drawn a foul Charge, in these Six Articles.

The first, against the prolixity of his Great Dictionary. In which Article he complains of his tedious Explanation of Law-terms, long Descriptions and Definitions, Historical Passages, and such like Superfluities, in his great Judgment, entirely impertinent and foreign to the Subject; while many judicious Persons look upon them to be both Useful and Ornamental. Sure Monsieur Boyer will be so equitable as to allow 'em to be of more Use, than his trivial Explication of plain and common Words, his Method has put him upon.

In the next Article he finds fault with Mr. Miege's Clustering Method, as he is pleased to call it. But that is already argued, to Monsieur Boyer's Confusion.

I proceed now to his next Cavil against Scripture Phrases, brought in (he says) by Mr. Miege at every turn. But I suppose, he means Words, instead of Phrases. Which Scriptural Words were doubtless of a general Use at the time of the Translation of the Bible, not peculiar to the Bible only in that Sense they are set down for. And why the Bible should not be quoted for Instance, as well as Rabelais or some other Prophane Author, I know no Reason Boyer can give for it but his Aversion to the Bible; who is altogether for Histories, Novels, News-books, Obje. "at" but Plays above all Things. A hopeful Ref.... In the same Article he also excepts against Mr. Miege's taking notice of some small Disagreements in the Translation of the Bible by the French and English Translators ther which others look upon as a Piece of useful Curiosity.

In the fourth Article he talks at random of above 500 Words in each Part of the Book, without the English or French ~~or~~ o' em. And, like a false Trustee that brings his Accounts in twice over, he makes that again a Part of his Article.

To corroborate, he tells us, that Mr. Miege hath seldom marked the Gender of French Substantives. As false an Objection, the former are impertinent; and like another Notion of his, that Mr. Miege made use of Furetiere in the Compiling of his Work. To make which good, he must prove, that the year 90. was before 87.

Having thus tired himself, poor Man, with running over that Heap of Rubbish, Miege's Great Dictionary, with comes to Solace himself, and take some fresh Air in his own Elysian Fields. Where I find him raptured in his dearly beloved Dictionary, and telling the World what a fine Thing he has made of it. Here he meets his Auxiliary Forces, and comes out in great Pomp, with his grand Retinue of Helps, both from France and England. For the French Part, ~~Vaugelas, M. de la Roche, Richelieu, &c. &c.~~ ~~and the Academie~~ Body of the French Academy. And, for the English Part, Archb. Tillotson, Bp. Sprat, Sir Will. Temple, Sir Roger L'Estrange, and Mr. Dryden. Out of whose Works 'tis like he may have pickt here and there a Word; a great Cry, and a little Wool. But Mr. Miege, his chief Assistant, and indeed the Founder of all, is turned out for a Vrangler.

What ado is here about the Compiling of a Piece of Drudgery, that the great Vvits of France and England, Church and State, the Living and the Dead, must have a hand in it? What a Rout for carrying it off? a Commonwealth of Booksellers, all Sworn against Miege's Dictionary, to help a mongrel Piece of Work into the World, with their concurrent Influence and Interest. This alone is enough to create a Prejudice against it, to have it thus Set off, lest it should not be liked; and so strongly Supported, lest it should fall.

In another place of his learned Preface he takes great care to acquaint the World, that he is none of those pitiful Gleaners, who gather but some few Ears that have escaped the Diligence of the Reapers, and that Providence has blessed him with a great Increase of Words beyond all others. Of Mis-spelt Words, I grant it, with a good store of which he has stuffed up his Book; as in the French-English Part, Abais, Abe, Abesse, & Abaisser, which no good Speller ever spelt but with bb. But, at this rate, one might make a ROYAL DICTIONARY, of Mis-spelt Words only.

To give in short my Opinion of it, whatever the Matter is, 'tis the worst contrived Piece extant of that Kind. Confounded with Puzzling Distinctions, more than I have already enumerated, Stretched out in a great measure with Explanations of plain Thirgs, and Perplexing all over. The Price great, the Buyers but few; heavily come, heavily go. Had not Monsieur Boyer got by it wherewith to Comfort himself on the side of Interest, he were to be Pity'd for taking so much Pains (as doubtless he has) in Plundering, Intrinscribing, Eaves-dropping, Inquiring, in order to set up his dear Name, and all to little purpose.

When all is done, we know Mr. Miege by his Variety of Works in human Literature, which have hitherto met with a general Applause amongst the Learned. Monsieur Boyer, at the best, is but an upstart Author, not to say worse. If Mr. Miege has been too prolix in his *True Dictionary*, or defective in any Part of it (as it is hard for any Man to be faultless in so vast an Undertaking) he wanted no Better to make up his Defects; himself being best able, not only to mend, but also to improve his own Work. He know's how to Contract, as well as Inlarge; and a little time will produce a new DICTIONARY of his far more Useful than Monsieur Boyer's, in half the Compass of it.

These Animadversions, grounded on Matter of Fact, and free from Partiality, I thought fit to publish, to vindicate a Gentleman who has Consumed himself in the service of his Pen for the Publick, from the unmanly Aspersions of a downright Plagiary, no Gleaner I confess, but a bold Heretick-man, that brings other Mens Crops into his own Barn. Who, had he (Gentleman like) fairly left the fate of his Book to Publick Judgment, without his invidious and groundless Reflections, might have saved me this trouble, and himself the same he must expect from it.



# SVFFICIT.

SIVE,  
*de Misericordia dei in Differenda ira;*  
*Concio ad clerum*  
*Cantabrigiensem habita, in templo B. Mariae.*  
*Anno 1603. Ianuar. 12.*

A  
Doctore THOMA PLAYFERO, Sacra Theologie  
Cantabrigiensi Professore, pro  
Dominâ Margareta.



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Anno 1607. April. 3.

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Wherein is declared the true vse, and comfort of  
those blessings pronounced by Christ in the fift of Ma-  
thew, that every Christian man and woman ought to make and  
take hold of in theyr severall tentations and  
conflicts.

VVith a new addition of some comfort against the death  
of friends, together with a direction to other strength against other  
our fraulties, noted in the Booke vpon the  
Lords Prayer.

*Laid downe in this plaine order of Dialogue, to helpe, if it please  
God, the conceit and feeling of the simplest.*

By Geruase Babington.

PSALME. 119.

O how sweet are thy words vnto my throat, yea  
sweeter then honie vnto my mouth.

AT LONDON  
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With the discourse of times, from the  
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marke, &c.*

With all the memorable accidents of  
their times.

*Translated out of French into English by  
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Printed by Thomas Creede.

1602.

## A BRIEFE CON FERENCE OF DI- VERVS DAWES:

Divided into certaine  
Regiments.

By Lodowick LLoyd Esquier, one of her Ma-  
iesties Serjeants at Armes.

Eccle. 21.

*Vidi in loco iudicij impietatem, & in loco  
iusticie iniquitatem.*



LONDON  
Printed by Thomas Creede,

1602.

REFVTATION  
OF AN EPISTLE,  
WRITTEN BY A  
CERTAIN DOCTOR OF  
the *Auguſtins* Order within  
the Citiſe of *Leige*:

TOGETHER WITH THE ARGVMENTS  
which he hath borrowed from *Robert Bellarmine*, to  
proue the inuocation of Saints.

By JOHN POLYANDER, Minister unto the French  
Church in Dort:

And now translated by HENRY HEXHAM, out  
of French into English.

I.PETER 4.II.

If any man speake, let him talke as the words of God.



AT LONDON  
Imprinted by F.K. for Thomas Man. 1610.

A  
PLAINE  
AND FAMILIAR  
EXPOSITION OF THE  
First and Second Chapters  
of the Preuerbes of  
Salomon.

---

By ROBERT CLEVER.

---

LUKE 8.10.

*And he said, Unto you it is given to know the secrets of the  
kingdome of God, but to other in PARABLES, that  
when they see, they shouldest not see; and when they heare,  
they shouldest not understand.*



LONDON:  
Printed by T. S. for THOMAS MAN.  
1614.

# THE SERMON PREACHED AT the Crosse, Feb. xiiij. 1607.

---

By W. CRASHAWE, Batchelour  
of Diuinitie, and preacher at the  
TEMPLE;

---

Iustified by the Authour, both against Papist,  
and Brownist, to be the truth:

Wherein, this point is principally followed; namely, that  
the religion of R: me, as now it stands established, is  
worse then euer it was.

2. TIM. 3.13.

The euill men and deceiners shall waxe worse, and worse, decei-  
uing and being deceived.



Imprinted at London by H. L. for Edmond Weauer: and are  
to be sold at the great North-gate of S. Pauls.



# The Examination

and Confutation  
O F

A certaine scurrilous treatise entituled,

*The Survey of the newe Religion,*

Published by Matthew Kellison, in  
disgrace of true religion pro-  
fessed in the Church  
of England.

Matthew  
Kellison

Matth. 5.

Blessed are yee, when men shall revile you, and persecute yow,  
and speake all euill of you falsly for my names sake.

Psal. 35.9.

In the euening they shall goe to and fro, & barke like dogges,  
and goe about the Citiie. They shall runne heere and there for  
meat: and surely they shall not be satisfied, though they tarry  
all night.



LONDON

Printed by E. Alde for Richard Serger and Edmund Weaver,  
& are to be sold at the great north dore of S. Paules

Church, 1606,

## A DIRECT

## A N S W E R

VNTO

THE SCANDALOUS EXCEP-

tions, which *Theophilus Higgons* hath lately  
objected against *D. Morton*.

In the which there is principally discussed,

Two of the most notorious Obiections vsed by the Ro-  
manists, viz.

1. *M. Luthers conference with the dñeL, and*
2. *The sence of the Article of Christ his descension into hell.*



IOB. 31.v.35.36.

Though mine aduersaries would write a booke against me, Would I not take it  
upon my shoulder, and binde it as a crowne vnto me?

LONDON,  
Printed for EDMUND WEAVER.

1609. 24

# A DISCOVRSE ABOV'T THE STATE OF TRVE HAPPINESSE:

DELIVERED IN CERTAINE SERMONS  
in Oxford, and at *Pauls Croffe*.

By ROBERT BOLTON, late Fellow of Brasen-nose  
Colledge in Oxford.

The second Edition, corrected and amended.

2.CORINTH. 13.5.

*Proue your selues whether yee are in the faith: examine your selues: know yee not your owne selues, how that Iesus Christ is in you, except ye be reprobates?*



AT LONDON,  
Imprinted by Felix Kyngston, for EDMVND WEAVER, and  
are to be sold at his shop, at the great North-gate of  
*Pauls Church.* 1612.

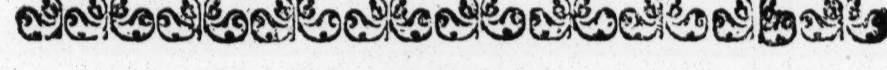


# CONSTITUTIONS AND CANONS *Ecclesiastical,*

Treated vpon by the Bishop of London, President of the Conuocation for the Prouince of Canterbury, and the rest of the Bishops and Clergy of the sayd Prouince:

And agreed vpon with the Kings Maiesties licence in their Synod begun at London, Anno Dom. 1603. And in the yeere of the Raigne of our Soueraigne Lord JAMES by the grace of God, King of England, France, and Ireland the first, and of Scotland, the 37.

*And now Published for the due obseruation of them, by his Maiesties Authority vnder the Great Seale of England.*



LONDON,

Printed by JOHN NORTON, for JOYCE NORTON, and RICHARD WHITAKER, and are to bee sold at their shop, at the Kings Armes, in Pauls Church-yard. 1633.

Aspice. רחלה: Ref.

## THE CELESTIALL

## HVS BANDRIE:

Or,

The Tillage of the soule.

First,

Handled in a Sermon at Pauls Croffe the 25. of February, 1616.

By

WILLIAM JACKSON, Terme-Lecturer at Whittington Colledge in LONDON:

And

Since then much enlarged by the Authour, for the profit of the Reader:

With two Tables to the same.

Beatus qui legit verba, & seruata.

ברוך יהוה  
εὐλογητός Κύριος  
Benedictus Dominus.

Imprinted at London by william Jones, and are to be sold by Edmund Weaver, dwelling at the great North doore of S. Pauls Church. 1616.

THE  
TRIUMPH  
OF  
A true Christian described.  
OR, AN  
EXPLANATION  
OF THE  
Eight Chapter of the Epistle of Saint PAUL  
to the *Romans*; wherein the Sanctified Sinners  
heaven upon earth is laid open, with application of  
the comfort of it to as many as are so  
qualified.

Delivered in sundry Sermons by *Edward Elton*, Bachelour  
in Divinity, and Preacher of Gods Word at *Mary Magdalens*  
*Barmondsey* neer *London*.

AND  
Now by him published, intending the good and saving  
comfort of every true Believing Soul that shall please to  
read it.

*Isaiah 35. 10.*

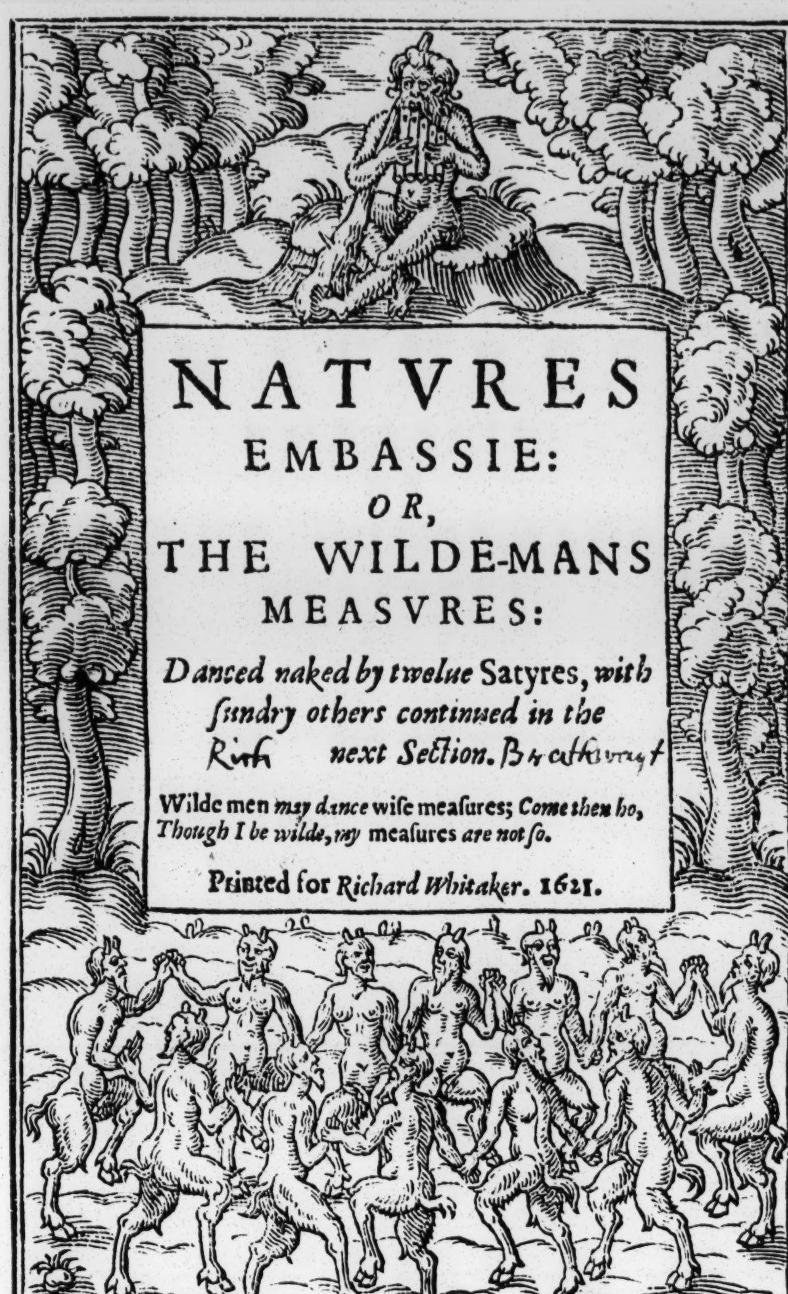
*The redeemed of the Lord shall return and come to Zion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladnesse, and sorrow and mourning shall flee away.*

---

---

LONDON,

Printed by *J. L.* for *Christopher Meredith*, and are to be sold at  
his Shop at the sign of the *Crane* in *Pauls Church-*  
*yard. 1653.*



NATVRES  
EMBASSIE:  
OR,  
THE WILDE-MANS  
MEASVRES:

Danced naked by twelve Satyres, with  
sundry others continued in the  
Rith next Section. But if any f

Wilde men may dance wise measures; Come then ho,  
Though I be wilde, my measures are not so.

Printed for Richard Whitaker. 1621.

A  
PROTESTATION  
Of the  
Most High and Mighty  
PRINCE  
*CHARLES LODOWICKE,*  
Count Palatine of the Rhine,  
Archidapifer, and Prince Elector of the  
sacred Empire, Duke of Bavaria, &c.



Translated out of the High-Dutch, and Printed at  
LONDON for RICHARD WHITAKER.  
M. DC. XXXVII.

THE  
M A R R O V V  
O F  
P H Y S I C K E.

Or a Learned Discourse of the seve-  
rall parts of Mans Body.

BEING A  
MEDICAMENTARY

Teaching the maner and way of making and  
compounding all such Oyles, Unguent, Sirrups, Cataplasms,  
Waters, Powders, Emplaisters, Pills, &c. as shall be usefull  
and necessary in any private House, with little labour, small  
cost, and in short time.

And also an Addition of divers experimented Medicines, which  
may serve against any disease that shall happen  
to the Body.

Together with some rare Receipts for Beauties, and the newest  
and best way of Preserving and Conserving : with  
divers other secrets never before published.

Collected and experimented by the industry of *T. B. Gent*  
Practitioner in Physicke and Chyrurgery.

---

L O N D O N,

Printed by *T. H.* and *M. H.* and are to be sold by *Thomas Whittaker*, at the Kings Armes in *Pauls Church-yard*.

M. D C. XLVIII.

# REPLICA.

JEV,  
ADVERSUS NU-  
PERRIMAM CONFU-  
TATIONEM ALIQUOTÆ  
particulæ Partis prioris Apologiae

THO. MORTONI,

(Authore C.R.Theologo)

Brevis Velitatio.



LONDINI,

Typis R.B. Impensis R. Whitaker, & R. Badger.  
MDCXXXVIII.



A  
CONTINAVION  
of Lucan's  
Historicall  
Poem  
*till the death of*  
**IVLIVS CÆSAR**  
By *JM*

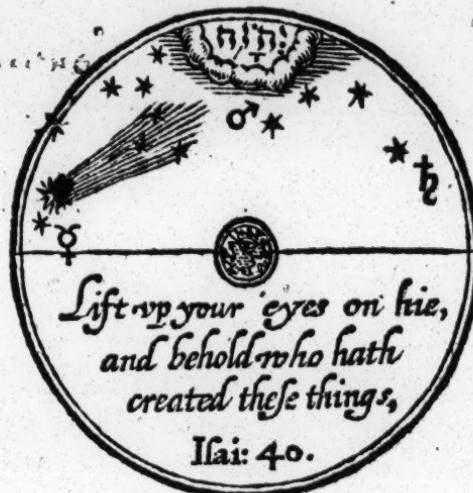
London  
Printed for James Boſter  
at the Signe of the Manigold  
in Pauls Church-yard.  
1630

Cochon sculp

AN  
ASTRONOMICALL  
DESCRIPTION OF  
the late Comet from the 18. of  
Nouemb. 1618. to the 16. of  
December following.

*With certaine Morall Prognosticks or  
Applications drawne from the Comets motion  
and irradiation amongst the celestiaall  
HIEROGLYPHICKS.*

BY VIGILANT AND DILIGENT  
*obseruations of JOHN BAINBRIDGE*  
Doctor of Physicke, and louer of  
*the Mathematicks.*



*Lift up your eyes on hie,  
and behold who hath  
created these things,*

*Isai: 40.*

LONDON,  
Printed by Edward Griffin for John Parker.  
1619.

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A  
**BOOKE OF**  
**GRAMMAR QUESTIONS,**  
for the helpe of yong Scho-  
lers, to further them in the un-  
derstanding of the Accidence,  
and of **LILLIES** verses,  
diuided into three  
parts.

Now the third time imprinted, corrected  
and somewhat amended, set forth for the use  
of Schoole-masters, and young Scholers.

By John Leech.

Hereunto are annexed some little Colloquies or Dialogues in Latine, where-  
in they shall haue Example and Praxis of all  
the most necessary rules of construction : every one of them  
verbally translated for the  
helpe of yong Scholers.

**L O N D O N,**  
¶ Printed by Thomas Harper, f  
G.W. M.DC.XXVIII.  
*Fourre little*  
**DIALOGVES OR**  
**COLLOQVIES IN LA-**  
tine, now verbally trans-  
lated for the helpe of yong  
Scholers, but long since  
gathered and set forth  
in Latine.

By JOHN LEECH.

In these a Scholer shall haue some  
Example and Praxis for all the  
most necessary Rules of  
construction.

**L O N D O N,**  
Printed by Thomas Harper for G.W.  
M.DC.XXVIII.

1600  
L 3790a ..  
1600  
34

The Broken Heart:  
OR,  
**DAVIDS**  
**PENANCE,**

Fully exprest in holy *Meditations*  
upon the 51 Psalme,

BY  
That late Reverend Pastor S A M. PAGE,  
Doctor in Divinity, and Vicar of  
Deptford Strond in the Coun-  
tie of Kent.

*Published since his death,*

BY  
NATHANIEL SNAPE of  
Grayes Inne, Esquire.

*L O N D O N ,*  
Printed by Thomas Harper, 1637.

CALLIEPEI.

OR,  
A rich Storehouse of proper  
choyce, and elegant Latine  
Words, and Phrases collected for  
the most part) out of TULLIES works:  
and, for the use and benefit of Scholars,  
digested into an Alphabeti-  
call order.

By THOMAS DRAX.

CICERO ad BRUTVM.

*Ipsum Latine loqui, est illud quidem in magna laude ponendum.  
Verborum delectus origo eloquentie. Ibidem.  
Fundamentum oratoris est locutio emendata & Latina. Ibid.*



LONDON,  
Printed by THOMAS HARPER, for  
Richard Whittaker. 1631.



A  
SERMON  
PREACHED AT  
*BARSTAPLE;*  
Vpon occasion of the late happy success  
of Gods Church in forraine parts.

By G. H. D. D.



LONDON,  
Printed for R. Allot, and are to be sold at the signe of the  
Beare in Pauls Church-yard, 1632.



# THE PICTVRE of a Puritane:

O R,

*A Relation of the opinions, qualities,  
and practises of the Anabaptists  
in Germanie, and of the Puritanes  
in England.*

*Vvherein is firmly prooued, that the  
Puritanes doe resemble the Anabap-  
tists, in aboue fourescore seuerall  
thinges.*

By O. O. of Emmanuel.

Wherunto is annexed a short treatise, entituled, *Puritano-papismus: or a discouerie of Puritan-Papisme.*

*Nulli dubium est, ut qui inter se discrepant, in ecclesia oppugnatione consentiant, iuxta illud, quod Herodes et Pilatus inter se discordantes, in domini passione amicitia fadentur. Hieron. in Isaiam. Lib. 3. Cap. 5.*

---

*L O N D O N*  
Printed by E. A. for Nathaniel Fosbroke, and  
are to be sold at his Shop, at the West end  
of Paules. 1605.

A

---

GRAINE OF  
MUSTERD-SEED:

Or,

THE LEAST MEASVRE OF  
*grace that is or can be effectuall*  
to Saluation.

---

*Corrected and amended by M. W. Perkins.*

---



---

AT LONDON,

---

Printed for Cuthbert Burbie.  
An. Dom. 1507.  
(::)

A  
**TRVE REPORT**  
of the gainefull, prosperous and spee-  
dy voiage to Iaua in the East Indies,  
performed by a fleet of eight  
ships of Amsterdam:

WHICH SET FORTH FROM  
Texell in Holland, the first of Maie

1598. Stilo Nouo. Whereoffoure returned againe the  
19. of July Anno 1599. in lesse then 15. moneths,  
the other soure went forward from  
Iaua for the Moluccas,



AT LONDON

Printed by P. S. for W. Aspley, and are to  
be sold at the signe of the Tygers head  
in Paules Church-yard.

THE  
**SVPPPLICATION**  
OF CERTAINE  
Masste-Priests falsely called  
*Catholikes.*

Directed to the Kings most excel-  
lent Maiestie, now this time of Parlia-  
ment, but scattered in corners, to mooue  
malcontents to mutinie.

Published with a Marginall glasse,  
and an answer to the Libellers reasons againe re-  
viewed and augmented, and by Sections applied  
to the severall parts of the supplicatory  
declamation.

James. 4.

*Petitis & non accipitis, et quod male petatis.  
Yee supplicate, and doe not obteine, because yee aske lewdly.*

2. Cor. 6.

*What agreement hath the Temple of God with Idols?*

LONDON  
Imprinted for William Aspley.  
1604.



**De Accentibus Hebraicis bre-  
ues & perspicuæ Regulæ, quæ do-  
cent, ut eos addas eodem, quo in  
Biblijs maioribus ordine notantur,  
aut minoribus Biblijs, quæ punctis  
& accentibus carent, aut Rabbi-  
norum scriptis, & Epistolis He-  
braicis quibuscumque.**

*Huic adieci Analysis grammaticam duo-  
rum versuum ca. 61. I E S A I Æ Pro-  
phetæ, vna cum examine accentuum in  
eisdem versibus secundum Regulas se-  
quentes.*

*Et facilem tractatum de inuestigatione  
Thematis vna cum praxi.*

*Authore G Y L I E L M O S Y M S O N O  
Scotobritanno.*

**LONDINI**  
**Typis Gulielmi Stansby.**

*Venduntur in edibus Io. Woodcocke,  
iuxta Puddlewarkffe.*

KATAΔΥΝΑΣΤΗΣ:  
M I G H T  
OVERCOMING  
R I G H T.

OR  
A CLEER ANSWER  
to M. JOHN GOODWIN's  
MIGHT and RIGHT well met.

*Wherein is cleared,*  
That the Action of the Army in secluding  
many Parliament men from the place of  
their discharge of Trust, and the im-  
prisoning of some of them,

Is neither defensible by the rules of  
solid Reason, nor Religion.

By John Geree M. A. and Pastour of Faith's  
under Pauls in LONDON.

---

*Help Lord, for the godly man ceaseth; for the faishfull fail from among the  
children of men. Psal.12.1.*

Ferenda est magis omnis necessitas, quam perpetranda est aliqua  
iniquitas, *August. in Psal.73.*

Non enim mihi est vita mea utilior, quam animi mei talis affectio,  
neminem ut violent commodi mei gratia, *Cicero.lib.3.Offic.*

---

*Published by Authority.*

---

LONDON, Printed for Robert Bostock at the King's  
Head in Paul's Church-yard. 1649.

THE  
FRENCH  
SCHOOLE-  
MASTER.

Wherin is most plainly  
shewed the true and perfect way  
of pronouncing the *French Tongue*,  
to the furtherance of all those who  
*would gladly learne it*

First collected by Mr. C. H. and now  
newly corrected, amended, and much inlar-  
ged with severall quaint Proverbes, and  
other necessary Rules, by JAMES  
GIFFARD Professor of the  
said TONGUE.

Printed at London by J. N. for T. K. and are  
to be sold by Joshua Kirton and Thomas  
Warren, at the white horse in  
Pauls Church-yard.

JODOCI STIMPELII  
GESICENSIS J C. *e*

# PARNASSUS EPITHETORUM.

SINGULA RAVISII,  
Multaque Prosodiæ Smetii, Epi-  
theta vario metro pro Studiosis,  
Versus eleganter extempore sine  
Epithetorum quantitatis er-  
tore scripturis, inclusa  
continens.

---

*Editio secunda.*

---

Premittitur ejusdem Auctoris Instru-  
ctio de vero hujus Epithetorum Parnassi usu,  
& intellectu, nec non facillimo versus  
faciendi modo succinctissima.



LONDINI,

Typis Jacobi Junii, sūntque vœnales apud  
Joh. Kirton, ad insigne Equi Albi, in  
Cœmeterio Paulino. 1647.

# FLORILOGIVM PHRASICΩN.

O R,

A Survey of the Latine tongue, according to the Elegancy of it's proper Dialect.

Necessary for all young Students in the same for their better Imitation, and practise thereof, either by their voice, or pen.

And into severall heades disposed, and collected by Ioh. Huisse, M<sup>r</sup>. of Arts.

---

*Hominis decus est ingenium, ingenij lumen eloquentia.*  
Cic. in Brut.

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L O N D O N ,

Printed by A.M. for RICHARD THRALE, at  
the Signe of the Cross-keyes in Pauls  
Church-yard. 1633.

A SHORT  
TREATISE  
OF THE  
COMBINATIONS, } PERMUTATIONS  
ELECTIONS, } &  
                  } COMPOSITION  
OF  
QUANTITIES.

ILLUSTRATED

By several Examples, with a New Speculation of  
the Differences of the Powers

OF  
NUMBERS.

---

By *THO. STRODE*, Gent.

---

LONDON,

Printed by *W. Godbid* for *Enoch Wyer* at the *White Hart* in  
*S. Paul's Church-Yard*, 1678.

A N  
EXAMINATION  
Of the chief Points of  
*ANTINOMIANISM*,  
Collected out of some  
LEGATVRES  
lately Preached in the Church of *Antholines*  
Parish, L O N D O N :

And now drawn together into a Body, and published for  
the Benefit of all that love the holy Truth of God,

By *Thomas Bedford B.D.*

---

*Unto which is annexed,*

An Examination of a Pamphlet lately published, Intituled  
*The Compassionate Samaritan,*  
Handling the Power of the Magistrate in the compulsion  
of Conscience: *By the same Author.*

---

2 T I M. 1.9. *The Law is for the lawless —*

2 P E T. 2.1. *There shall be false Teachers, who privily shall bring in damnable Heresies — And many shall follow their lascivious ways, by reason of whom the way of Truth shall be evil spoken of —*

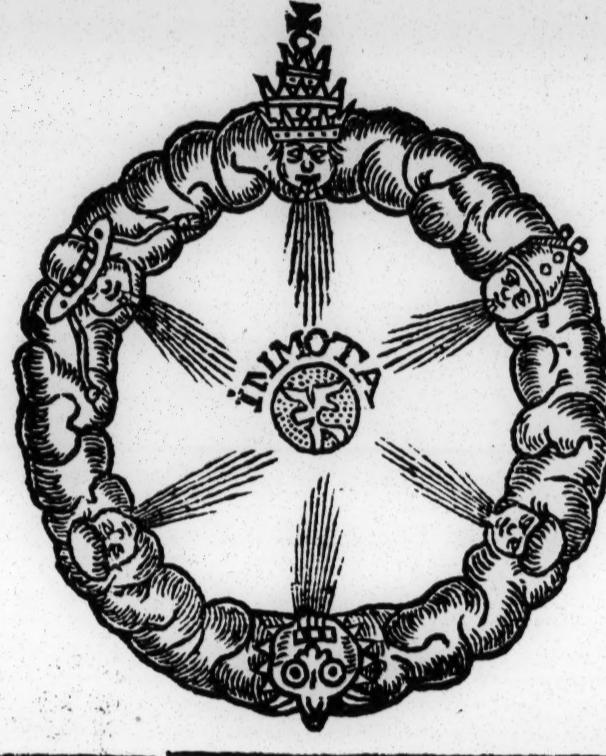
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L O N D O N :

Printed by *John Field* for *Philemon Stephens*, and are to be sold at his Shop  
at the sign of the gilded Lyon in *Pauls Church-yard*. 1647.

# HISPANVS CONVERSVS.

*Potens est Deus de lapidibus suscitare  
filios Abraham. MAT. 3. 9.*



LONDINI:  
Excudebat T. S. pro Roberto Mylbourne. 1623.

## A THANKFVLL REMEMBRANCE OF GODS MERCY.

In an Historicall Collection of the  
great and mercifull Deliverances of the  
*Church and State of England, since the Gospell  
began here to flourish, from the beginning  
of Queene E L I Z A B E T H.*

Collected by G E O: CARLETON,  
Doctor of Divinitie, and Bishop  
of CHICHESTER.

PSALM. III. 2.

The workes of the Lord are great, and ought to be  
sought out of all them that loue Him.

LONDON

Printed by J. D. for Robert Mylbourne, and  
Humphrey Robinson, and are to be sold at  
the great South doore of P A V L S.

1624.

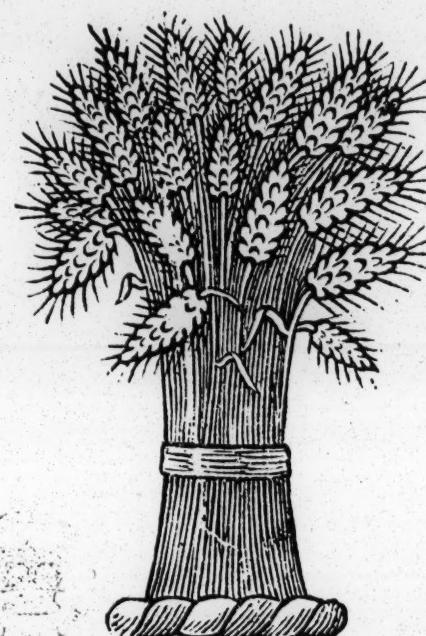
122

# Pelagius redivivus.

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## OR PELAGIVS RAKED OVT OF THE ASHES BY ARMINIVS and his Schollers.

---



LONDON.  
Printed for Robert Mylbourne. 1626.

THE  
WHITE WOLFE  
OR,

A Sermon Preached at PAULS  
Crosse, Feb. 11. being the last Sonday in Hillarie  
Tearme, Anno 1627. and printed somewhat  
more largely then the time wold permit  
at that present to deliner.

Wherein Faction is vnmasked, and iustly taxed  
without malice, for the safetie of weake  
CHRISTIANS.

Especially, the Hetheringtonian Faction growne  
very impudent in this Citie of late  
yeeres, is here confuted.

By STEPHEN DENISON, Minister of Katherine  
Cree-Church, London.

I. T I M. 1. 3.  
As I besought thee to abide still at Ephesus, when I went into Macedonia, that  
thou mightest charge some, that they teach no other Doctrine.

HIER. aduers. LUCIFERIAN.  
Quomodo destructe sunt Diabolis Ciuitates, & in fine, h[ab]ent in seculorum  
consummatione, idola corruerunt

AT LONDON,  
Printed by GEORGE MILLER, for ROBERT  
MILBOURNE, 1627.

THE  
MISCHIEFE  
And Miserie of  
**SCANDALS**

Both Taken, and Given.  
By IER. DYE, Minister of  
Tipping in Essex.

I.C. x. 1612.

Wherefore let him that thinkes he  
stand: take heed least he fall.  
Aug. de verb. U. m. Scim. 53.

*Imo utinam terrorum, utinam  
aliquid erit, et utinam qui sic su-  
erat, et que si fuerat non fuisse-  
runt. Vnde in verba ista insuderim  
& non effuderim.*

LONDON,  
Printed by W.S. for  
R. Milbourne, in Paul's  
Church yard at the Grey-  
hound. 1631.

THE NEW  
**STARRE**  
OF THE  
**NORTH,**  
SHINING UPON  
the Victorious King of  
**S V E D E N.**

*Multa dies, variisque labor mutabilis evi  
Transtulit in melius. —*

LONDON,  
Printed by AVGUSTINE MATHEWES for  
ROBERT MILBOURNE, and are to be  
sold at the Signe of the Greyhound  
in Pauls Church-yard.

1632.

HOR  
TVS

NISI

DESUPER

FOR  
MVLA  
RVM

AD  
CONTEXTV MATERIA

FORMVLÆ  
ORATORIÆ  
in  
USUM SCHOLARÙ  
concinnatæ  
una cum

ORATIONIBVS

Declamationibus &c

Déq; collocatione

Oratoria et artificio dénum

Poe-tico, præceptiunculis-

Quarta Editio

Longe et auctior et

Emendatior.

M.T.CICERO

DEMOSTHENE

Imp: Roberti  
Kylburn in Cæm:  
Paulino ad. Insig:  
Canis Leporay.  
1632.



*L O N D O N,*

inted for *John Browne*, at the Sign of the  
gilded Acorn in *Pauls Church-yard.*

1652.



*Ecclesia Malignantium.*  
London Printed for Robert Milbourne, and



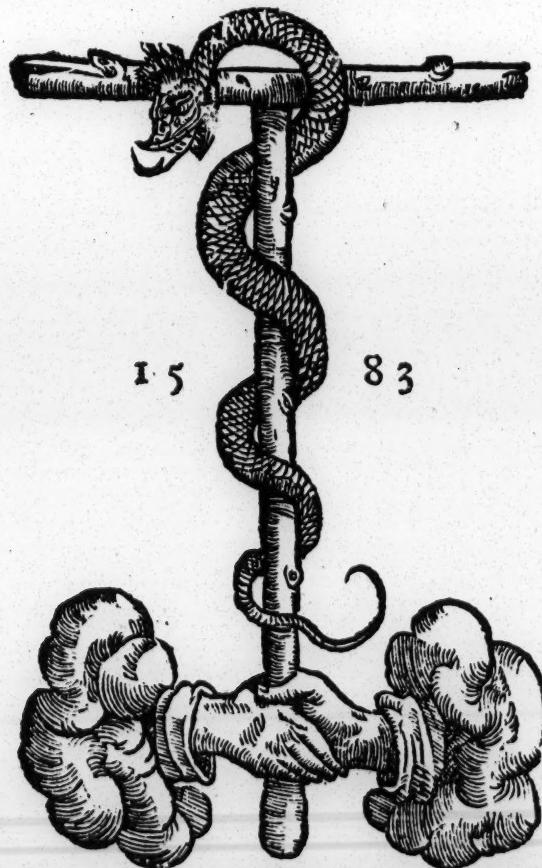
VERBORVM  
LATINORVM CVM GRAECIS  
ANGLICISQVE CONIVNCTO-  
rum, locupletissimi Commentarij:

*AD ELABORATVM GUILIELMI MORELII PARISIEN-  
sis, Regij in Gracis Typographi Archetypum accuratissimè excusi,*

*NOVAQVE VOCVM PASSIM INSERTARVM AC-  
cessione adaucti, vt stellulæ, quæ singulis lucent  
paginis, indicabunt.*

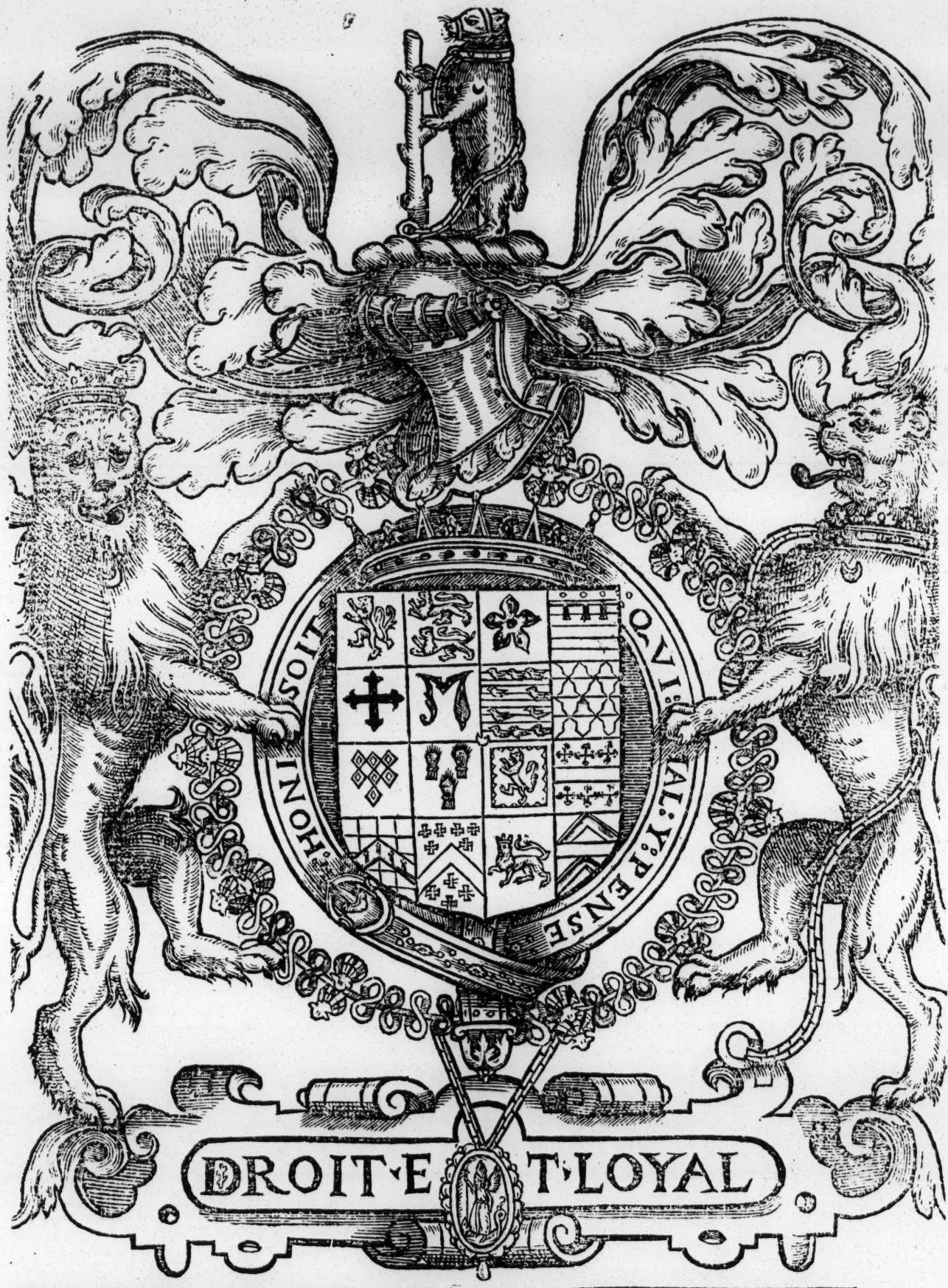
*CONSULTIS, PRAETER DITISSIMA ALIORVM DICTIONARIA,  
vnius etiam nonnullorum doctorum vocibus, quo Anglica versio perspicua magis sit.  
fructuosisq; ad communem studiorum usum emaneat.*

*QVID UTILITATIS IN HIS COMMENTARIIS CONTINEATVR,  
quæque conscribendi eos ratio à primo authore inita sit, ex ipsius MORELII  
præfatione studiosi facillimè percipient.*



*LONDINI,*

*In ædibus Henrici Bynnemani, per assignationem  
Richardi Huttoni.*



DROIT E T LOYAL

AD HONORATISS. COMITEM LEICESTRIAЕ  
in Clypeum suum Gentilitium.

Quot clyeos atauum, clypeo coniungis in uno,  
Tet tibi virtutes atauum sunt pectore iunctæ:  
Sororij pietas, vis imperterrita Greij,  
Intemerata fides Hastingsi, nobile pectus  
Ferrurij, Quinciprobitas, bonitasque Boghani,  
Marta Talbotti virtus, fidissima dextra  
Ereichampi, Herculei mens inconcussa Guidonis,  
Earkei vigor, & generosa modestia Lisli.



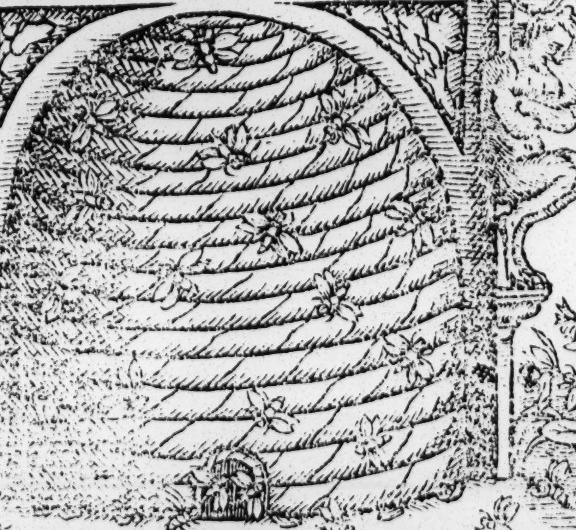
# AN ALVEARIE OR Quadruple Dictionarie, con- taining four sundrie tonges: namelie, English, Latine, Greeke, and French.

Newlie enriched with varietie of Wordes,  
Phrases, Proverbs, and divers lighisome ob-  
seruations of Grammar.

By the Tables you may contrariwise finde out the most  
necessarie wordes placed after the Alphabet,  
whatsoeuer are to be found in anie  
other Dictionarie:

Which Tables also seruing for Lexicons, to lead the  
learner unto the English of such hard wordes as are often  
read in Authors, being faithfullie exami-  
ned, are truelie numbered.

Verie profitable for such as be desirous  
of anie of those languages.



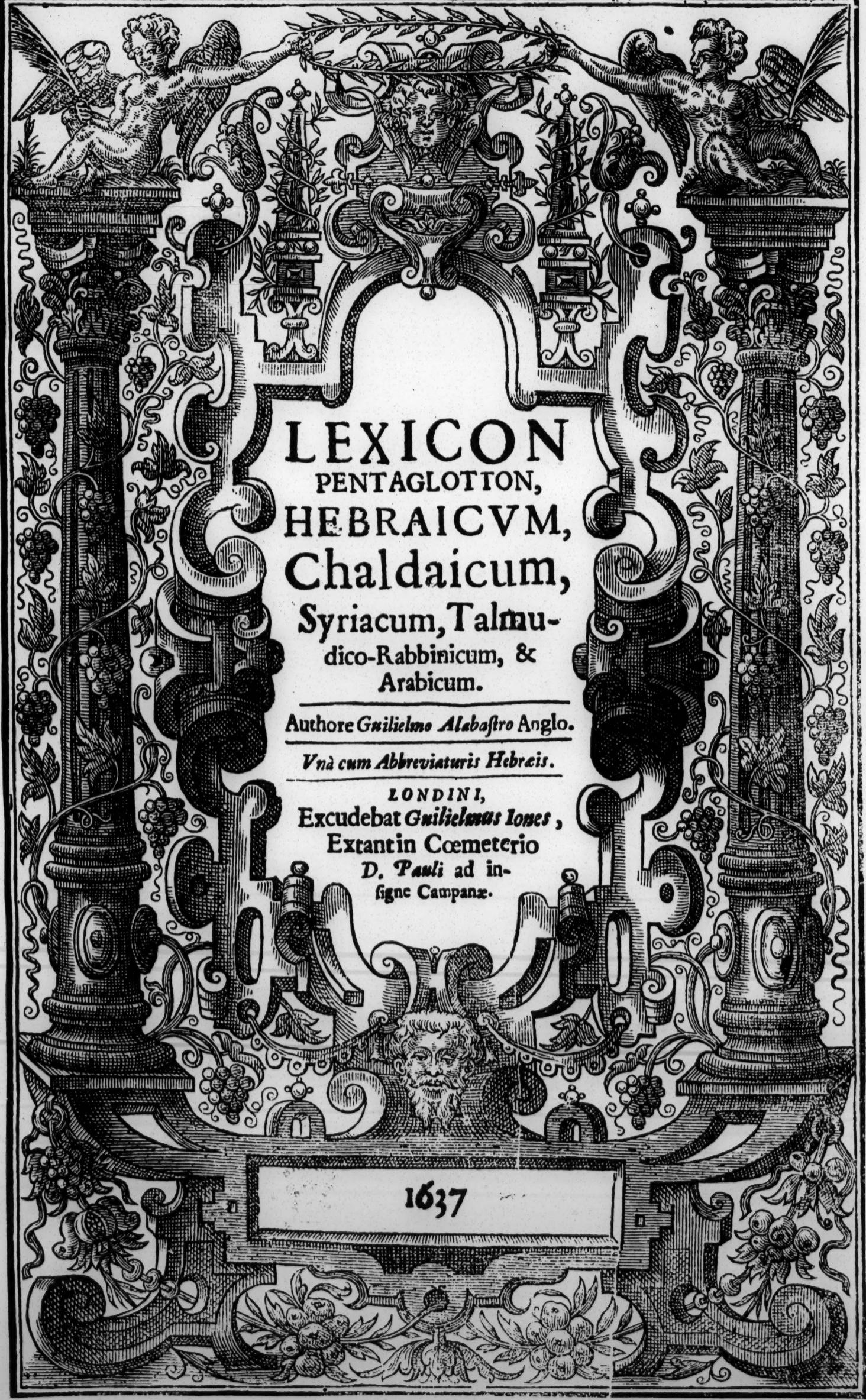
A  
DICTIONARIE  
OF THE FRENCH  
AND ENGLISH  
ONGVES.

Compiled by RANDLE  
COTGRAVE.



LONDON  
Printed by Adam Islip.

Anno 1611.



**LEXICON**  
PENTAGLOTTON,  
**HEBRAICVM,**  
**Chaldaicum,**  
**Syriacum, Talmu-**  
dico-Rabbinicum, &  
Arabicum.

*Authore Gulielmo Alabastro Anglo.*

*Vnde cum Abbreviaturis Hebreis.*

LONDINI,  
Excudebat Gulielmus Jones,  
Extant in Coemeterio  
D. Pauli ad in-  
signe Campanæ.

1637

# Advertisement.

There is now in the Press, and will be Publish'd in Mi-  
craelmas-Term, 1696.

A N

## Universal English Dictionary,

In F O L I O.

**E**xplaining all Difficult English Words, Ancient and Modern, and the Terms used in all Sciences and Arts ; *viz.* Philosophy, Logick, Physicks or History of Nature, Physick or Medicine, Anatomy, Surgery, Pharmacy, Chymistry, Natural History of Plants Minerals Mettals and Stones. The Terms of the Law, Statute, Common, Civil, Canon, Feudal and Municipal. The Terms used in all the Parts of the Mathematicks ; as Arithmetick, Algebra, Geometry, Trigonometry, Surveying, Measuring and Conique Sections. Astronomy, Astrology, Dyal-ling, Cosmography and Geography ; Musick, the Theory and Practice, and the Names of the Instruments. Also Opticks, Diopticks and Perspective. Likewise the Terms used in the A R T S, of Rhetorick, Poetry and Grammar, Archite-  
cture, Fortification, Art Military, all Sea-Terms, the Names of the Parts of a Ship, And the Names of Weapons. The Proper Words used in Heraldry, Agricul-ture and most Mechanical Arts ; also those that belong to Hunting, Hawking, Fowling, and Fishing : Many Terms used in the Relations of Travels, and the Quality of Moneys, Weights and Measures, of our Own and Foreign Coun-tries. To which is added the Etymology of Words, &c. and Selected Sen-tences, giving Examples of Phrases, and the Constructions of Words : The Whole Digested into Alphabetical Order, Collected from the most esteemeed Authors, An-cient and Modern, and Emprov'd with many Thousands of Words not set down in any former Dictionary.

This W O R K, which has been long Preparing, is now in the Press, and Printed for A B E L S W A L L, at the Unicorn in St. Paul's Church yard.

THE GREAT  
HISTORICAL,  
GEOGRAPHICAL  
AND  
POETICAL  
DICTIONARY:  
BEING  
A Curious *Miscellany* of *Sacred* and *Profane HISTORY.*

A. AAR.

**A** IS the First Letter of the *Alphabet* in all the known *Languages* of the *World*, except in that of the *Ethiopians*, where, according to *Ludolphus's Grammar*, it is the Thirteenth. And that which gives it generally the Precedency to the Rest of the Vowels, is this, That Infants have it always Naturally in their first Attempts of imperfect Utterance. The Pronunciation of it, is Free and Open; though some Nations, and particularly the *English*, vary in the sounding it; sometimes Open, sometimes Close, as in the Words, *All*, and *Take*. *Christ* in a Mystical sense, compar'd himself to the *Alpha* and *Omega* of the *Greeks*, to signify, that he was the Beginning and the End of All things.

**Aa**, a Fountain in the *Canton* of *Bearn*, which the Country People call the *Arquebusade*, or Fountain of *Musket-shot*, because it has a peculiar Virtue to cure the Wounds of *Fire-Arms*. Also the Name of several Rivers, of which, One runs by *Aahaus* in the *Diocese* of *Munster*. A Second rises in *Boulonnais*, crosses the Country of *Artois*, and running to *St. Omers*, falls into the Sea below *Gravelin*. This is thought to be the *Agnio*, and *Euneno* of the *Latins*. A Third, called also *Alpha*, in the *Province* of *Frizeland*. A Fourth, that runs to *Steenwick* in *Overyssell*, and throws it self into the Sea near the Fort of *Blockzil*. A Fifth, in *Switzerland*, which discharges it self into the *Lake* of *Lucern*. A Sixth, (by some call'd *Velicer*) that rises in *Westphalia*, near *Velen*, runs to *Bockholt* in the *Bishoprick* of *Munster*, and empties it self into the *Issel*, near *Anhault*. The Seventh, another River of *Westphalia*, which runs to *Munster*, and casts it self into the *Eems*. And an Eighth, of the same Country, that washes *Stenfort*, and loses it self in the *Vecht*.

**Aad**, or **Aade**, a small River of *Brabant*, which runs to *Helmont* and *Boisleduc*, where it mixes with the *Dommell*.

**Aalam** or **Ebnol Aalam**, that is, the Son of *Aalam*, an *Arabian* who lived in the IX. Age. Also the Name of *Ali Ebnol Hosain*, whose skill in *Astrology* procured him the Esteem of all the Princes of his Country.

**Aalem**, or **Aulem**, an Imperial but very small City of *Suabia*, as not containing above Thirty Families. It formerly belong'd to the *Dukes* of *Wirtenbergh*, but *Eberard III.* surnamed the *Quarrelsom*, lost it.

**Aama Tuliandin**, a King of *Aethiopia*, who lived in the VIII. Age.

**Aar**, or **Arr**, in Latin *Arola* or *Arula*, a River of *Switzerland*, which rising out of the Mountain of *Leugschien*, glides through the *Lakes* of *Brientz* and *Thun*; after which, being swell'd with a great Number of other Rivers, it falls into the *Rhine*, near *Coblenz*, between *Basil* and *Constance*.

**Aar**, a River in the Province of *Hesse* in *Germany*; which passing by *Dodink-Hausen*, empties it self into the *Eder*.

A A R.

**Aar**, or **Aer** and **Are**, said to be the *Abraica* of the Ancients, another River of *Germany*, which runs to *Hunin*, thence to *Alde-naer*, and falls into the *Rhine* between *Bonn* and *Coblenz*.

**Aarak**, a City of *Hyrcania* in *Persia*.

**Aarasso**, in Latin *Aarassus*, a City of *Pisidia*, in the Lesser *Asia*.

**Aarburgh**, in Latin *Arburgum*, or *Arolæ Burghum*, a Small but Rich and Pleasant City of *Switzerland*, upon the *Aar*, between *Soleurre* and *Araw*.

**Aaron**, as much as to say a *Mountain*, was the first *High-Priest* of the *Jews*; the Eldest Son of *Amram*, of the Tribe of *Levi*, and Brother to *Miriam* and *Moses*. He was appointed by *God*, the Interpreter of his Commands between *Moses* and *Pharaoh* King of *Egypt*. Afterwards, he was consecrated *High Priest* by the Suffrage of *God* himself: at which Ceremony, Fire descended from Heaven and consumed the Victims. He had Four Sons, *Nadab*, *Abihu*, *Eleazar* and *Ithamar*. The Two first, neglecting the Sacred Fire ordain'd for the *Incense* of the *Temple*, and making use of Strange Fire in their *Censers*, dyed suddenly in the *Tabernacle*. Sometime after, *Corah*, *Dathan*, and *Abiram*, together with the Principal Heads of the *Israelites*, rebell'd against *Moses* and *Aaron*, pretending to have a share in the Government of the People, and the *High-Priesthood*: But the Earth open'd and swallow'd up the Three Ringleaders, with all that belonged to them; and Fire from Heaven, consumed their Two Hundred and Fifty unfortunate Abettors. *God*, for a farther Confirmation of *Aaron's Priesthood*, commanded every *Tribe* to bring a Rod into the *Tabernacle*, with the Name of the *Tribe* inscribed upon it; to the end, that the Rod that blossomed, might determine which of the *Tribes* *God* had chosen. Upon which, *Aaron's Rod* flourished, both with Leaves and Blossoms. He dyed on Mount *Hor*, on the first day of the Month *Ab*, which in part corresponds with our *July*, in the Hundred and Twenty Third Year of his Age, and in the Year of the *World* 2583.

**Aaron**, called by the *Arabians*, *Harun Bastiet*, *Califfe* of *Babylon*, was one of the most Potent and Fortunate *Monarchs* of the *Saracens*. He began to Reign after his Brother *Moses*, about the 785th Year of the *Christian Calculation*. He was an Affable Prince, and a favourer of Learning, particularly of Poetry: And no less Magnanimous and Courageous: Insomuch as he made himself *Master* of the greatest part of *Asia*, even to the *Indies*. He Conquer'd *Egypt*, and constrain'd the *Greek* *Emperour* to pay him Tribute. He is reported, to have been actually present in Eight pitch'd Battels, and to have been always Victorious. He had such a particular Esteem for *Charlemaigne*, that in the Year 8c2, he sent him an Embassie and several Presents; amongst which were more singularly conspicuous, his own *Elephant*, and a *Clock*, admired for the Invention and Workmanship. *Charlemaigne* no less desirous to make the best of his Friendship, desired his permission, that he

he might offer up with freedom such Presents as he should send to the *Holy Sepulchre*. Which *Aaron* not only granted him, but sent him the Keys of the *Sacred Places*; protesting withall, that he was the absolute Master of them: The reason why *Baronius* asserted, that the *French* were the first Legal Possessors of the *Holy Sepulchre*. *Aaron* likewise had a great share in the *Treaty of Peace Concluded at Saltz*, between *Charlemagne* and *Nicephorus the Greek Emperor*. Who afterwards making his Son *Stauracius* Companion with him in the *Empire*, would needs enter into a War with the *Saracens*, but was utterly overthrown: After which, *Aaron* pouring in upon him 30000 Men, constrained him to purchase his *Peace*, by paying an Annual Tribute of 3000 Crowns in Gold, stamp'd with his own *Effigies*, and 3000 stamp'd with the Pourtriture of his Son; to signify, they were both his *Tributaries*. He dyed in the 47th Year of his Age, and the 806th, or 807th of the Christian Calculation.

*Aaron*, a *Magician*, who wound himself into the Favour of the Emperor *Emanuel Comnenus*, by means of certain ridiculous Promises which he made him; but his Impostures being discovered, he suffered condign Punishment.

*Aaron*, or *Abiron* of *Alexandria*, a *Physician*, who lived in the VII. Age, and wrote a *Volume* in *Physick* divided into Thirty *Treatises*.

*Aaron Ben Asser*, a *Rabbi*, famous for his having invented the *Hebrew Points and Accents*. He lived in the V. Age.

*Aaron the Caraite*, a famous *Rabbi*, who lived about the Year 1300. He is esteemed among the *Rabbis*, to be one of the best Interpreters of the *Old Testament*. Some will have him, to be the same person with

*Aaron Harison*, who wrote the *Hebrew Grammar*, under the Title of *Chelil Jophi*, or *Excellent in Beauty*, which was Printed at *Constantinople*, in the Year 1581.

*Asbat*, the Son of *Machates*, and Father of *Elipheleth*, was one of David's Worthies.

## A B.

**A**b, the Name of the Fifth Month among the *Jews*, consisting of Nine and Twenty Days. It was Remarkable for a Fast, mentioned by *Zachariah*, to put the *Jews* in Remembrance of the Murmuring of their Fore-Fathers, which obstructed their Entrance into the *Land of Promise*. In this Month it was, that *Moses* sent his Spies from *Cades-Barne* into *Canaan*.

*Aba*, a Mountain of the Greater *Armenia*, known by the Name of *Capotes*, now vulgarly called *Caicol*, from whence *Euphrates* derives its Original. Also a City of *Arabia the Happy*.

*Aba*, the Daughter of one *Zenophanes*, Tyrant of *Olbis* in *Cilicia*. *Antony* and *Cleopatra*, invested her in the Absolute Dominion of the Place, in Acknowledgment of some Services which she had done them. After her Decease, it returned to some of her remoter Kindred.

*Aba*, or *Aban*, the III. King of *Hungary*, who Usurped that Kingdom in the Year 1042, after he had Deposed *Peter the German*, Successor to *Stephen I*. But his Reign was short; for he was slain in 1044, and *Peter* re-ascended the Throne. Some years after he was buried, his Body was found entire, and without any scars of the Wounds he had received.

*Aba*, a City of *Phocis* in *Greece*, famous of Old for the Temple of *Apollo*, who was from thence Surnamed, *Apollo Abæus*. It was burnt by *Xerxes*; Upon which, the Inhabitants, formerly called *Abantes*, retired to the Island of *Negropont*, and gave it the Name of *Abantis*.

*Ababa*, or *Abqua*, a *Sarmatian* by Birth, was Marryed in *Thrace* to a certain *Goth*, whose Name was *Mecca* or *Nicca*, by whom she had *Maximin*, who succeeded *Alexander Severus* in the *Empire*, An. Dom. 235. after he had been for some Time a Shepherd, in the Village where he was born.

*Abacares*, a People of the Southern part of *America*, near the River *Madera*, that discharges it self into the River of the *Amazons*.

*Abacoa*, one of the *Lucae Islands* in the North Part of *America*, not far distant from *Lucaioneqita*, between *Jabaquem* and the Rocks of *Bimini*.

*Abacuck*, vid. *Habacuck*.

*Abadir*, the Name of the Stone that *Saturn* swallowed, instead of his Children. For he being forewarn'd, that he should be expelled his Kingdom by One of his Sons, sent for his Male-Off-spring as soon as his Wife *Rhea* was delivered, that he might devour them. But she being once so served, sent him at other Times a Stone wrap'd up in Swadling-Cloaths, and so deceived him. *Lactantius* and *Hesychius* assert, That by this Stone *Abadir*, is meant the *Pagan Deity*, call'd *Terminus*. *Pausanias* tells us, That this Stone was preserved in the Temple of *Delphos*.

*Abaddon*, a Name which St. *John* in his *Revelation*, gives to the King of the *Locusts*, an *Infernal Angel*, and which he explains by the *Greek Word* 'Απολλύων, or the *Destroyer*; And therefore Generally, 'tis one of the Names of *Satan* or the *Devil*.

*Abaelard*, vid. *Abailard*.

*Abafri*, or *Apaff*, (*Michael*) Count of *Zecheli*, and Prince of *Transylvania*, was the Son of one of the Magistrates of *Hernstadt*, the Capital City of that Province. He was Elected Prince of *Transylvania*, An. Dom. 1661. and being protected by the *Grand Signior*, carry'd it against *Chimir Janos*, his Competitor,

supported by the *Emperour*. His Name made a Great Noise both in the Preceding and Present Wars, wherein he still acted the best he could for his own Advantage, succouring underhand the *Turks* and *Malecontents of Hungary*, but feeding the *Emperour* with fair Hopes and Negotiations of Agreement, till the *Emperor* discovering his Secret Correspondencies with the *Perr*, sent his Army to seize upon his *Principality*; which nevertheless, together with his Children, he recommended upon his Death-Bed to the *Emperor*. He died at *Weissemburgh*, after a long Sickness, toward the Beginning of the Spring, An. Dom. 1650.

*Abaga*, a King of the *Tartars*, toward the End of the XIII. Age. He Invaded the *Perians* and subdu'd 'em, and rendered himself formidable to the *Christians*, by his Continued Victories. Nevertheless, he sent Ambassadors to the II. General Council of Lyons.

*Abagarus*, one of the Kings of *Edessa* in *Mesopotamia*, who was Cotemporary with the *Son of God*. This *Abagarus*, had heard of the Great Miracles which *Christ* wrought; and made no Question, but that he was the *Messiah*, who had been promised to Mankind. Which made him take the Liberty to write to *Jesus Christ*, and give him an Invitation to *Edessa*, as presuming, that he might live there more to his Convenience, and with more Safety than among the *Jews*. And besides, he was in Hopes, that our *Saviour* would cure him of a Distemper, that had long afflicted him. The *Son of God*, approving the Faith and Zeal of *Abagarus*, sent him his *Picture*, and return'd him an Answer, That his Occasions would not permit him to visit *Syria*, but that after his Ascension, one of his *Disciples* should come to *Edessa*, and that after he had Instructed him in the *Mysteries* of his *Salvation*, he should restore to Health both his Body and Soul. Which was afterwards performed by *St. Thaddæus*, who not only cur'd *Abagarus*, but converted the *Osroenians*. The Copies of both these Letters, are still Extant, and transmitted to the World in the following Words:

## ABAGARUS, KING OF EDESSA,

To the Gracious Saviour JESUS,

Who has taken upon him Human Flesh in the Country of Jerusalem, Greeting.

I Have been inform'd of the Miracles and Wonderful Cures which you perform, by healing the Sick without Herbs or Medicines: And the Report is, That you restore Sight to the Blind, that you cleanse the Leprous, that you cast forth Devils and Malignant Spirits; that you restore Health to those that have many Years languish'd under Tedious and Incurable Diseases, and raise the Dead to Life. Understanding of you these Things, I believe, that either you are God himself, who has vouchsafed to descend from Heaven; or else, that you are the Son of God, to work such Miracles as these: For which Reason, I have presum'd to send you this Epistle, most affectionately beseeching you, that you would give your self the Trouble of coming to see me, and cure me of a Malady which grievously torments me. I know the Jews to be your Persecutors, that they murmur at your Miracles, and lie in wait for your Destruction. I have here a City both Beautiful and Commodious; which, though it be but small, however will afford us all things that are necessary.

## The Answer of JESUS CHRIST.

YOU are happy, O *Abagarus*, in that you have believed in me, although you never saw me. For, it is written of me, That they who shall believe in me, yet never saw me, shall be saved. As to your Request, that I would come to see you, I am to let you understand, That all those things for which I am sent, must be accomplish'd in the Country where I am; and after all things are by me fulfill'd, I must return to him that sent me. However, after my Ascension, I will send you one of my Disciples, who shall deliver you from your painful Disease, and shew both your self and all your Friends, the Way to Life Eternal.

These Two Letters, are by some said to be True, by others Fabulous. *Eusebius* affirms, that he copied them from the Records of the City of *Edessa*, and Translated 'em out of *Chaldee* into *Greek*. *St Ephrem*, Deacon of the same City, mentions 'em in his *Treatise* entitled, *Ephrem's Last Will*. *Count Darius* cites 'em in an Epistle to *St. Austin*, and *Theodorus Studites* in another to *Pope Paschal*. As for the *Picture*, *St. John of Damascus*, *Evagrius* and several others make mention of it, and the *Greeks* observe a Festival, which is called, the *Translation* of the *Picture*. *Pope Adrian* also, in an Epistle to *Charlemain*, assures him, that the History was admitted for true, by a Council at *Rome* under *Pope Stephen*. But *Melchior Canus*, *Eishop of the Canaries*, and *Cardinal Bellarmin* with several others, adhere to the Decision of *Pope Gelasius I.* who condemn'd them as *Apocryphal*, as did also the Council held at *Rome*, Anno Dom. 494.

# PROPOSALS For SUBSCRIBING to the GREAT HISTORICAL, GEOGRAPHICAL AND Poetical DICTIONARY: Now in the Press.

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PROPOSALS. March 17<sup>th</sup> 169<sup>2</sup>.

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By JEREMY COLLIER, M. A.

## CONTAINING IN SHORT,

*The Lives, and most Remarkable Actions of the Patriarchs, Judges and Kings of the Jews. Of the Popes, Holy Fathers, and Doctors of the Church. Of Bishops, Cardinals and other famous Prelates. Of Heresiarchs and Schismatics, and their chief Doctrines. Of Emperors, Kings, Illustrious Princes, and great Captains. Of Ancient and Modern Authors. Of Philosophers, Inventors of Arts, and all those who have recommended themselves to the World, by their Knowledge, their Works, or some Memorable Action. Together, with the Establishment and Progress both of Religious and Military Orders, and the Lives of their Founders. The Genealogy of several Illustrious Families in Europe. The Fabulous History of the Heathen Gods and Heroes. The Description of Empires, Kingdoms, Common-wealths, Provinces, Cities, Towns, Islands, Mountains, Rivers, and other Considerable Places of Ancient and New Geography; wherein are observed the Situation, Extent, and Quality of the Country: The Religion, Government, Morals, and Customs of the Inhabitants. The Sects of Christians, Jews, Heathens, and Mahometans. The Statutes and Laws, the Publick and Solemn Actions, as Festivals, Plays, &c. and withal, the History of General and Particular Councils, under the Names of the Places where they have been Celebrated. The whole being full of Remarks and curious Enquiries for the Illustration of several Difficulties in History, Chronology and Geography. To which are added, by way of Supplement intermix'd throughout the Alphabet; The Lives, most Remarkable Actions and Writings of the Illustrious Families of our English, Scotch, and Irish Nobility and Gentry, and most Famous Men in all Sciences and Professions. As also an Exact Description of those Kingdoms, with the most considerable Occurrences.*

IT will be needless to say any thing in Commendation of this Work; for the former Edition was so well Receiv'd, that in a little time, it became so scarce, as to be Sold at 3*l.* per Book, although it was subscrib'd at first but at 30*s.*

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It's to be consider'd, that this Work being Printed in so small a Character, that one Sheet will contain as much matter as three done upon a larger Print; and Paper being near double the Price it was sold at formerly, this Impression cannot be carried on without great Charge, which will serve to obviate any Objections may be made against the Subscription Price.

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*Descriptio*  
Itineris Plantarum

*Investigationis ergo sus-  
cepti, in Agrum Cantianum*

*Anno Dom. 1632.*

*Et*

*Enumeratio Plantarum in Eri-  
ceto Hampstediano locisq;  
vicinis Crescentium.*

*Sibi ne invideatur ipsi ignavi recte carent.  
Plant. in Bacch.*



*Excudebat Tho. Cotes. 1632.*

*Humanum AMBROSTI verba haec pictura HARÆ  
Effigem sed Opus continet Ambrosiam.*

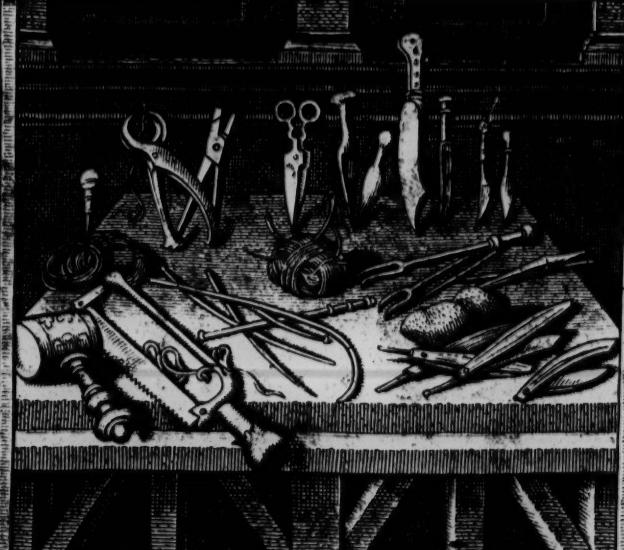
THE  
WORKES  
of that famous  
Chirurgeon  
Ambroſe Parey

*Translated out of  
Latine and comparred  
with the French.*

*Th. Johnson.*

*Nec illuc vide, neq; sunt parta saluti,  
Per me in exitum non alio cura medentis.*

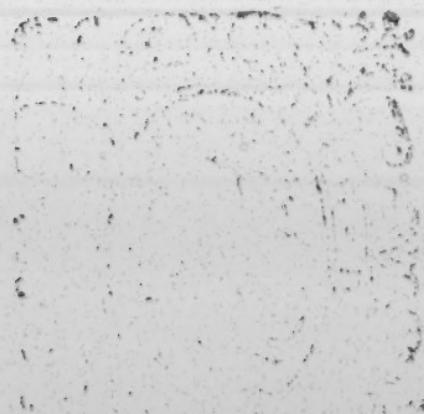
*Londono  
Printed by Th. Cotes  
and R. Young  
Anno 1634.*



Descriptio  
Itineris Plantarum  
Investigationis ergo sus-  
cepti, in Agrum Cantiensem  
Anno Dom. 1632.

Et  
Enumeratio Plantarum in Fri-  
eso Hampstediano locis,  
vicini Crescentium.

Ab abr. in manuscripto isti inveni et illi eam illi.  
Plantae Brodii.





Humanam AMBROSII vere hæc pictura PARÆI  
Effigiem sed Opus continet Ambrosiam.

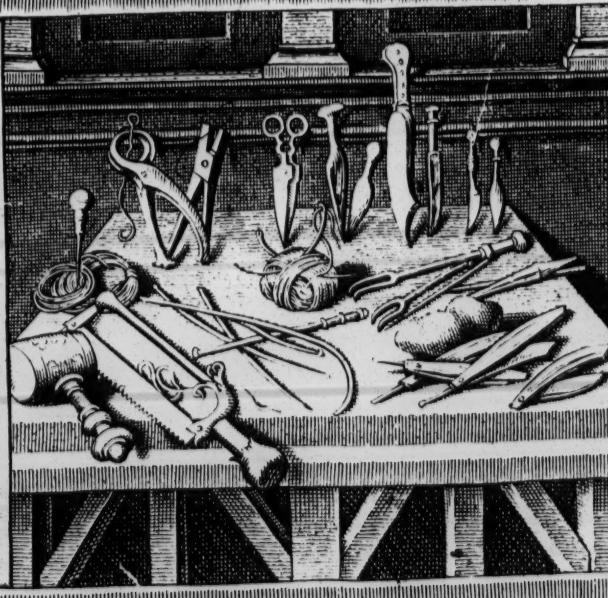
THE  
WORKES  
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Chirurgion  
Ambrose Parey

Translated out of  
Latine and compaſſed  
with the French.

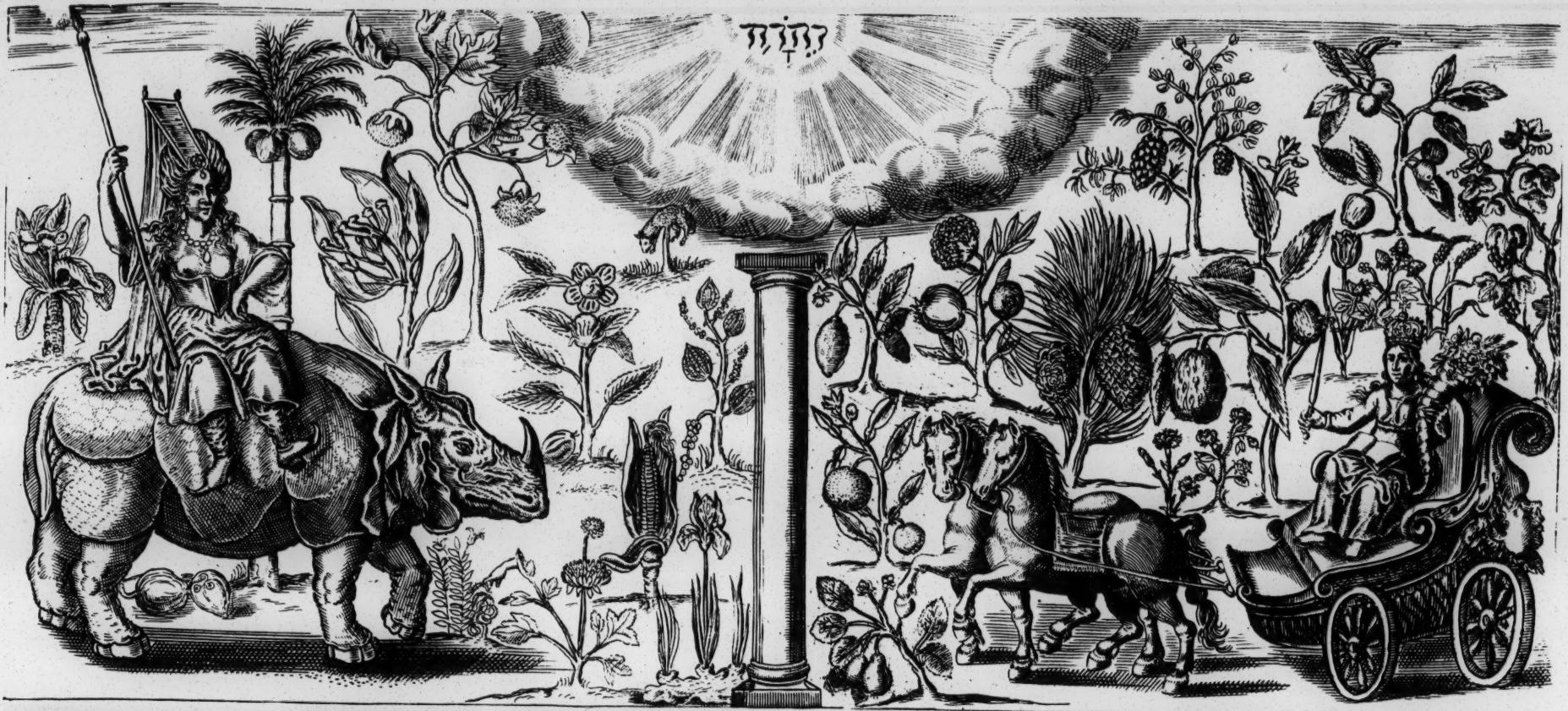
by  
Th: Gorson.

Nefallare vide, neque sunt parta saluti,  
Pertat in exitium, non in oleris curi medentis.

London,  
Printed by Th: Cotes  
and R. Young  
Anno 1634.



J. Cotes Sculp.

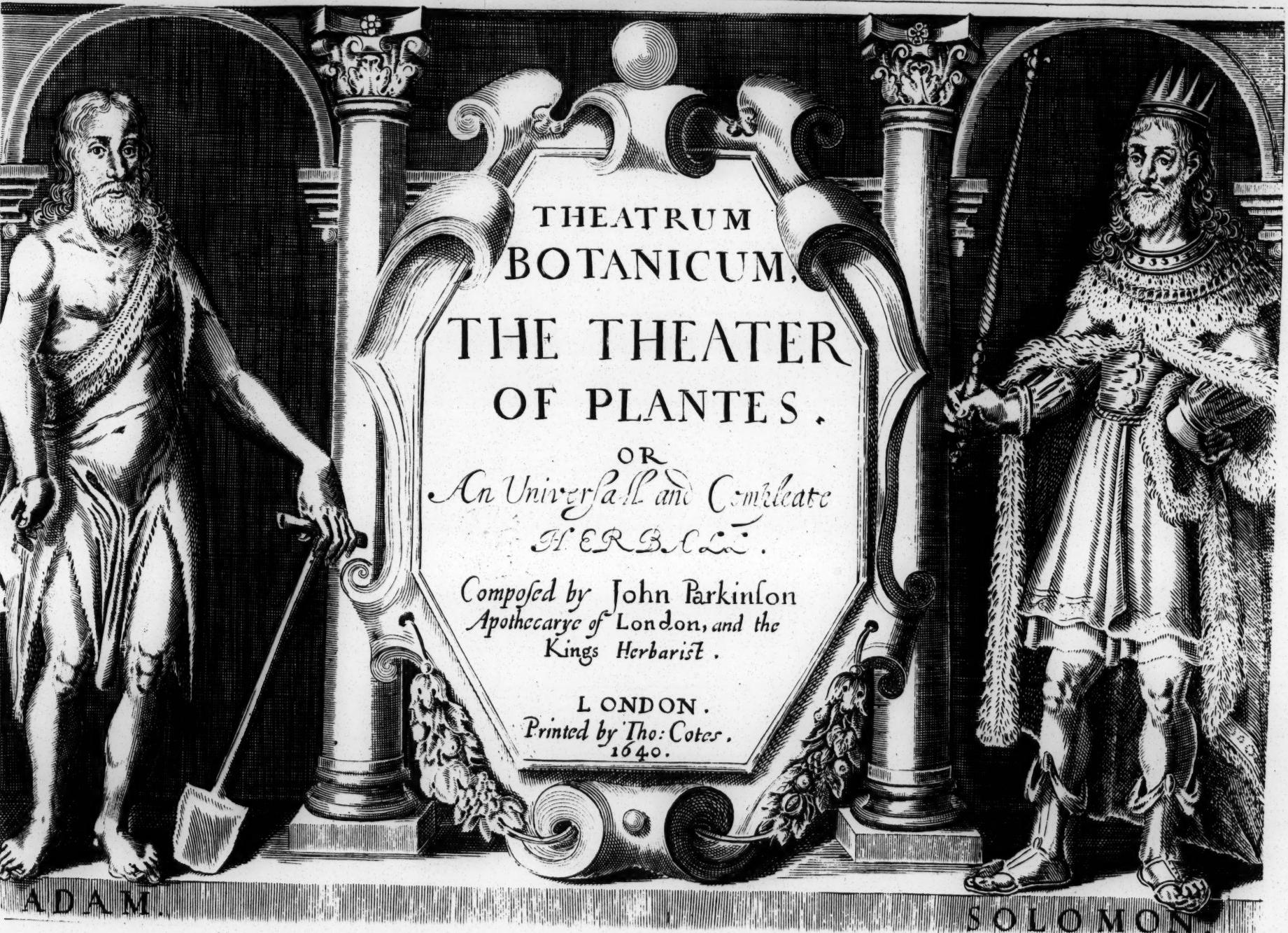


THEATRUM  
BOTANICUM,  
THE THEATER  
OF PLANTES.

OR  
*An Universall and Compleate  
HERBARIUM.*

Composed by John Parkinson  
Apothecarie of London, and the  
Kings Herbarist.

LONDON.  
Printed by Tho: Cotes.  
1640.



# PROPOSALS,

## For Printing a General History of Plants.

OT only comprehending all the certainly described Kinds dispersedly published in several Books :

But also enriched with the addition of many new and non-descript Species.

Digested into a new but natural Method, with certain and characterick Notes of the several *Genera*, most commodious for the clear and easie distinguishing of them from each other, and the speedy attaining the knowledge of all and every particular.

Wherein what was defective in former Histories, is supplyed; what was superfluous and redundant, pared off, many Errors and Mistakes corrected, what was ambiguous and obscure resolved and illustrated; the reasons of the names given, and the necessary Synonymes added; as also Particular Descriptions of their Parts; as Root, Stalk, Leaf, Flower, Fruit and Seed, either taken from the Plants themselves, or out of the best Authors.

With an account of the Virtues and Uses of all hitherto made use of in Diet, Medicine, or Mechanicks, partly Collected out of the best Writers, partly communicated by skilful and experienced Physicians; and some also of our own Observation.

Whereto is premised, a General Part, treating of these several Heads.

I. Of the Definition of a Plant.

II. Of the Parts of Plants; and that, (I.) In General. (II.) In Particular, of

- |                   |                      |
|-------------------|----------------------|
| 1. Their Roots.   | 5. Flowers.          |
| 2. Stalks.        | 6. Fruits and Seeds. |
| 3. Gemms or Buds. | 7. Auxiliary parts.  |
| 4. Leaves.        |                      |

III. Of the Actions of Plants; *viz.* 1. Nutrition. 2. Growth and Encrease. 3. Propagation.

IV. Of the Qualities of Plants. 1. Their Odours and Taste. 2. Their Medicinal Faculties.

V. Of the Accidents of Plants in respect of Quantity, whether permanent; *viz.* Their Stature and Magnitude: or Fluent, *viz.* Their Age and Duration.

VI. Of the external Adjuncts of Plants; as 1. Their Place. 2. The Uses they afford Mankind, in Diet, Medicine, Building, Mechanicks, &c. 3. Operations about them: as,

- |   |  |
|---|--|
| 1. Sowing and Setting.                                    |  |
| 2. Grafting and Inoculating.                              |  |
| 3. Culture and Dressing.                                  |  |
| 4. Gathering, Drying and Preserving them.                 |  |
| 5. Their Chymical Analysis, and uses of them so Analysed. |  |

VII. Of the Diseases of Plants, and their Remedies.

VIII. Of their Differences and Division.

*The Author JOHN RAY, M. A. Fellow of the Royal Society.*

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Mr. Robert Horne at the South-Entrance of the *Royal Exchange*. Mr. Benjamin Tooke, at the *Ship*, and Mr. Samuel Smith, at the *Princes Arms* in *St. Paul's Church-yard*. Mr. Christopher Wilkinson, at the *Black-Boy* in *Fleet-street*. Mr. Samuel Lowndes, over-against *Exeter-Exchange* in the *Strand*. Mr. Charles Mearne, Bookseller to His most Excellent Majesty, at the *Kings Arms* near *Charing-Cross*. Mr. Thomas Sawbridge, at the *Three Flower-de-luces* in *Little Britain*. Mr. Henry Dickenson, and Mr. William Graves jun. in *Cambridge*. Mr. Henry Clements of *Oxford*. Mr. Richard Lambert of *York*. Mr. Sampson Evans, of *Worcester*. And Mr. Samuel Helsham, in *Dublin*, Booksellers.

*At a Meeting of the Royal Society at Gresham-Colledge, May 20. 1685.*

The preceding Proposals, for Printing a General History of Plants, Composed by the very Learned Mr. John Ray, a Member of this Society, were read, and unanimously approved of.

*Francis Aston. Secr.*

# S U B S C R I B E R S.

dubie germinabunt nisi tempestas admodum sicca & æstuosa fuerit, quo in casu per hyemem in terra quiescentia, sequenti tamen vere in lucem exibunt; cùm tamen si à colligente reposita vere sata fuissent nequaquam germinassent. Alia quamvis vere etiam sata haud infelicitate proveniant; fidelius tamen & latius Autumno, firmiores etiam fiunt plantæ inde enatæ adversus injurias coeli, & sequenti æstate uberiore quam vernales proventu, cæteris paribus, Agricolam aut Hortulanum locupletant, grano quoque turgidiore, solidioraque foetæ. Nam ex observatione prudentissimi agricultæ, Amici nostri plurimùm honorandi, quò planta aliqua ex semine nata diutius duraverit antequam in semen abierit, hoc est, quo maturius sata fuerit, eo semen copiosius, plenius, ponderosius, cæteris paribus producit. Sic Triticum & Avena hyberna seu autumnio sata, vere editis, firmiora solidioraque sunt.

Reliqua quæ per hyemem in terra restant, proculdubio vel terreni vapore macerata, vel salinis quas imbibunt particulis imprægnata ad germinandum præparantur: & securius interim latitant, tempestatumque omnes mutationes constantius tolerant, quæ in Apothecis recondita, & quæ diligenter adservata.

Exoticas tamen plantas & regionum calidiorum alumnas si habere velimus, oportet ut eorum semina vere seramus, quandoquidem illæ hyemes nostras non tolerant, sed à frigore facile corrumpuntur.

Quinimo si præcoces fructus è teneroribus desideramus, sive rariores & delicatores omnino ad maturitatem perducere cupimus; oportet ut pulvino calenti, è fimo equino recenti paleis permixto extructo, deinde terra pingui cibrata, ad trium quatuóre digitorum altitudinem instrato, & operculo è stiore superinducto tecto, semina committamus.

Quocunque autem tempore seras Semina elegantur recentia, æstatis proximè præteritæ, si haberit possunt. Quamvis enim Plantæ nonnullæ ad decennium & ultra fœcunditatem suam custodiant, alia tamen eam citius amittunt: omnia autem quò vetustiora è difficile & parcius germinant.

Quæ in aquâ subsidunt firmiora sunt, & ad serendum fideliora, quæ fluitant languidiora & propagationi inepta.

In filiis & spicis media potius quam imma aut summa nobis probantur, quamvis Ferrarius imma in Caryophyllis commendet.

Quòd si flores multiplices aut variegatos desideras, præstat semina colligere è filiis aut concepcionibus ejusmodi floribus succendentibus. Sive enim varietates illæ morborum symptomata sint, sive naturæ errores, sive ejusdem lascivientis lusus, pronior certè erit natura in his ad itâ iterum deerrandum aut lasciviendum: quemadmodum videmus in Animalibus parentes morbo aliquo aut corporis vitio, membro v. g. deficiente aut redundante, laborantes sobolem non rarò procreare iisdem vitiis affectam, & morbis obnoxiam. Hoc autem præcipue in Miribili Peruviana servandum si floribus striatis insignem plantam obtinere cupias.

Semina omnia sicca tempestate serenda sunt, tertio quartóve die à pluvia largiore. Nec tamen (inquit \* Ferrarius) simul ac magnis imbribus terra permaduit seres, sed tantisper exspectabis dum pluvius ille mador modicè exsiccat, nè madenti limosique solo statutæ radices exputrefaciat. Hoc autem in \* Horticult. feminibus quæ humore nimio in mucilaginem facile solvuntur, ut v. g. Myrrhida, Ocymo, Scorzonera, lib. 3. c. 1. præcipue servandum est nè solo madido serantur, néve recens sata irrigentur.

Cavendum etiam est, nè recens sata quæcunque tempestate frigidâ irrigentur, néve aquâ gelidâ fontanâ aut puteali, nisi prius probè insolata fuerit.

Nonnulli Semina aquæ seu simplici, seu nitratæ, vino, aliive alicui liquori prius infundunt quam terræ committunt ad germinationem promovendum: quod tamen non necessarium esse puto in feminibus recentibus & indigenis, forte etiam nocivum in aliquibus. Verum in vetustis & aridioribus, aut exoticis Hen. Corvini Romani praxin non improbo cuius meminit \* Ferrarius his verbis. Ante- \* Hortic. l. 3. quam contumacis lentæque duritiae semina solo committat, aquam defundit in catinum, nitri modicum superfundit ac distabescere finit: in eam nitratam aquam semina immittit: duodenas horas pro varia duritate plus minusve macerari. & medicari patitur, exinde serit: eandem aquam inspergit, ut nitrum ex igneo terræ halitu concretum seminalem contumaciam ad uberem germinationem proritet.

Generale est in omni satione ut semina terrâ operiantur, non quod exposita & intecta minimè germinent, sponte enim decadentia non minùs feliciter pullulant, sed nè avibus spermologis præda fiant. Seruntur autem & contingunt variis modis, nimirum vel in sulco terrâ aratro superinjectâ, vel in superficie terræ occâ aut rastro inhumata, vel in area coquata, pulvere aut velut farina terræ manu aut incerniculo inspersa, vel denique seorsim singula in foraminulis pastino factis sepulta.

Summopere autem cavendum est nè semina altè demergantur aut nimiè terrâ obruantur, adeoque sine ulla resurrectionis spe sepeliantur. Plurimos enim hac in parte errare video. Nam quamvis Triticum aliisque Cerealia quorum spiritus vegetiores leni etiam colore excitantur, germinaque validiora gravem terræ incumbentis molem haud difficulter penetrant, ideoque ut hyemem facilius tolerent altius inhumari solent, nè scilicet radices iinmodico frigore perurantur; non tamen omnium, immò paucorum seminum eadem conditio est. Pleraque enim ad vegetandum seigniora blando solarium radiorum tempore fovenda & ad pariendum invitanda sunt, ideoque in summa tellure modico insperso pulvere exponenda.

Quo Semina maturius seruntur vere, è plantulæ indè enatæ diligentius à frigore defendendæ sunt; quò scriùs, è largius irrigandæ & inumbrandæ.

An Plantæ aliquæ nullo semine prævio sponte è terra oriantur difficultis quæstio est.

An Plantæ

Qui affirmativam tuentur rationibus & experimentis suffragantibus non destituuntur. Cùm enim sponte oriantur nulla non regio peculiares suas stirpes obtineat, verisimile videtur terram ipsam nullo imprægnatain tur. semine familiares regionibus plantas producere.

Deinde in aggeribus fossarum derivandis aquis ad paludes exsiccandas ductarum in insula Eliensi ingentem Sinapeos vim enatam, & alibi etiam in areis gramineis effossis, mirati sumus: quam Sinapeos feminibus in terra residuis ortum suum debere verisimile non est, cùm nullum unquam Sirnapi post hominum memoriam ibidem nascens observatum fuerat. In ruderibus etiam Urbis Londonensis

dinenſis post deflagrationem illam funeſtissimam quæ anno 1666. accidit, non minorem copiam *Eryſimi anguſtifolii Neapolitani* ſuccreviſſe Autores fide dignos habemus, partim etiam ipſi vidimus; cùm loca illa per multas annorum centurias ædificiis occupata fuiffent, nec ullus ibi auditus Eryſimi prouentus. Oportet ergo ut vel ſponte ortum ſit, vel ex ſeminibus per tot annos in terra latenti- bus: niſi forteſ ſuſpicari velimus male feriatum aliquem plantæ iſtiuſ ſemina de industria ſparſiſſe ut curioſis illuderet & admirationem excitaret. Non eſt autem cur quis miretur, ubi tantam ſeminis copiam, quæ ducentis agri jugeribus conſerendis ſufficeret, colligere potuifſet. Plantam enim illam ad vias inter urbem & *Kensington* vicum, & alibi circa urbem copioſiſſimè provenientem obſervavi- mus: ſemina autem minutifſiſſima & numeroſiſſima profert.

Tertio, Plantas imperfectas, *Fungos*, *Tubera*, *Muſcos* & id genus ex ſemine non naſci maniſteſtum eſt, cùm nullum (quantum haſtenus obſervatum eſt) gignant: quin & *Submarinas* omnes, *Algæ*, *Fucos*, *Corallia*, *Alcyonia*, &c. ob eandem rationem ſponte oriri arbitramur, quod ſciliſet, nullum haſtenus ſemen in iis animadverſum fuerit, quod tamen ſatiſ mirari nequimus in tanta ſpecierum multitudine, & uberrimo omnium prouentu. Alii fortaffe poſt nos diligenteres aut feliciores ha- rum etiam ſemina detegent, aut propagandi modum invenient.

Vulgò receptum eſt, & experientiā (ut aiunt) quotidiana confirmatum, quod si aqua in qua Fungi aliquandiu iuſiſi diſtabuerint, vel etiam abluti fuerint, veteri pulvillo calenti, qualem modò deſcripſimus, affundatur, vel etiam Fungorum fruſtulatim divisorum particulae minimæ eidem inſpergantur, magnam iude Fungorum vim illico exorituram; unoquoque nimirum fruſtulo ſeu ra- mento imperfectæ iſtiuſ plantæ prolifico & fœundo, ſeminali vi potiuſ dotari credito, ut in \* *Mali Cydoniæ* v. g. ramis cernitur, quām ut Natura ſemen aliquod viſum fugiens, certè nondum de- teſtum, in aliqua ejus parte occultaverit.

Quarto & ultimò, Perfectiores etiam plantas interdum ſponte oriri, aut ex alieno ſucco ger- miñare magnum nobis argumentum *Viscus* ſuppeditat, arboribus innatus, etiam in prona ſeu averſa ramorum parte. Unde omnino fabulosum eſt conſtat, quod de ejus exortu Veteres prodidere, quodque Proverbio illi *Turdus malum ipſe ſibi cacat* originem dediſſe perhibetur. Quanto rectius Maro

### *Viscum*

*Fronde virere novâ cecinit, quam non ſua ſeminat arbos.*

Ex altera tamen parte ſatiſ mirari nequimus, Naturam quæ nihil facit fruſtra, ſemen alicui plan- ta dediſſe abſque effectu, ſed tota ſpecie ad generandum inutile.

His omnibus rationibus & experimentis contrariaſ opponimus Clarifſimi Viri Marc. Malpighii experientiam. Is enim ut exploraret an Terra nullo ſeme ſecondata plantas aliquas ſponte produ- ceret, terram è profundo erutam vitreo vase concluſit, cujus orificio multiplex Sericum velum ſu- per extendit, ut Aer & affuſa aqua admitteretur, exclusis minimis ſeminibus, quæ vento rapiuntur: In hāc autem, inquit, nulla omnino planta vegetavit.

Ego euidem ſententiam opinantium nullam dari in plantis generationem ſpontaneam libenter amplecterer, ſi experimenta permiſſerent. Verūm quæ adduximus contrarium ſuadent, ne cum ſatis perſpicio quomodo iis responderi poſſit. Temerarium enim nimis eſſet aſſerere, Plantas etiam imperfectas vulgò creditas ſemen gignere, cùm nullum in iis oſtendere poſſimus.

Notandum tamen fieri poſſe ut plantulae è radicum aut ramorum fruſtulis enatæ pro ſpontaneis fal- lant. Radicum autem fruſtula germinare ipſe expertus ſum in *Raphano rusticano* & *Scorzonera*: Ra- morum minimas particulas J. Bodœus à Stapel, in *Salice* & *Rosa centifolia* ut apud ipſum videre licet, *Comment. in Theophr. hift. lib. 2. cap. 1. pag. 73.* D. Sharrocuſ in malo cydonia. *Lib. de propag. Plant. cap. 3. n. 5.*

Caterūm Semina rariora in fictilibus ſerendæ convenit, ut Plantæ iude enatæ commodiūs transferri, & per hyemem, ſi opus ſit, in hypocauſta ſubduci poſſint. Oportet autem ut fictilium fundi foranibus pertundantur, ut Plinius olim monuit, nè humor in fundo stagnans diutinā morā putrefe- ret, & plantarum radices ſeu vapore, ſeu frigore ſuo corrumperet: forteſ etiam nè respirationis in- opia eadem ſuffocentur: quam rationem Plinius etiam ipſe eleganter pro more ſuo innuit, *Per fo- ramina (inquiens) inferne dato radibus ſpiramento.*

Secundò, Plantæ ſeruntur ramo aut ſurculo, vel avulſo decisōve & terræ impaſto, vel dum adhuc matri hæret depresso & eidem immerso tantisper donec radices egerit.

Surculi hi maiores minorésve eſt poſſunt pro natura plantæ ſerendæ. Aliæ enim ſeruntur ramo- majore, aliæ talecā, aliæ malleolo, aliæ ſagitta, quas voceſ ſuperiū expoſuimus.

Taleæ ſurculivē ſerendi recentes ſint oportet, Oleæ tamen rami etiam ſicci germinant, Veteribus id attenantibus, ut v. g. Virgilio, *Truditur è ſiccō radix oleagina ligno.* Quod quamvis Recentioribus nonnullis videtur, Fortunii tamen Liceti autoritas me movit ut Veteribus aſſentiar, Recentiorēſque eos dum temere rideſ ſeipſos deridendos propināſſe putem. Scribit autem Licetus ſe vidisse Rechi in horto patrui ſui ſtipitem Oleæ ſativæ aridum ferè ac levem, per decennium & ultra à trunco ſepa- ratum, neque poſthac unquam terræ implantatum, ad alterius ligni fulcrum in terram demiſſum, & ligno cui fulcimentum p̄æſtabat clavis terreis affixum, pullulāſſe germināſſeque eodem anno plures Olivarum novellas, foliis ac fructibus onustas, atque in posterum etiam per plures annos protulisse. Hinc virga illa arida, quam monachus à ſuperiore ſuo, ut obedientiam ejus probaret, iuſſus aſſidue irrigavit, ſi forte oleagina fuit, poſtuit ſine miraculo radices agere & germinare.

Quod teneriores ſunt plantæ eò ſurculi earum ſeriūs pangendi ſunt; adulto ſciliſet vere in frigidioribus hiſce regionibus. Oportet etiam ſi tempeſtas permittat ſatos irrigare; ſi tempeſtas, inquam, permittat, nam ſi Aer paulò frigidior ſit, nimius humor recens plantatos facile corrumpit: quin & ſereno cœlo radii Solares umbraculo oppofito ſolicite arcendi ſunt, nè ſurculos depactos confeſtim urant & exſiſcent.

Obſervandum etiam in plantis quarum caules nodiſ intercepti ſunt, ut ſurculus ſerendus vel in ipſo nodo, vel proxime infra nodum decidatur. Cūm enim radices ex nodiſ tantum pullulent, ſi quid internodii relinquatur, neceſſariò putrefeſet & corrumpet, adeoque vitio ſerpente periculum eſt nè proximum nodum veneno ſuo inſiciat & ſurculum perimit.

A:bore

† Sharroc. de  
Propag.. Vege-  
tab. c. 3 n. 5.

Propagatio ex  
Surculo fato.

# PROPOSALS, For PRINTING a Compleat ENGLISH HERBAL.

WRITTEN  
By WILLIAM SALMON, M. D.

**C**ONTAINING a General History of all HERBS and PLANTS Used in PHYSICK, whether English, or Outlandish; together with the Icons or Figures of the PLANTS, drawn by the Life.

The Work is divided into Three BOOKS,

VIZ.

- I. A History of English HERBS and PLANTS.
- II. A History of English TREES and SHRUBS.
- III. A History of Outlandish DRUGS, used in PHYSICK.

The whole Work compleated with above Fifteen Hundred curious and large CUTTS, (done by the Hands of the Best WORKMEN in ENGLAND) being the Icons or Figures of each Herb, Plant, Tree, or Shrub; and in which you will find,

1. Their various Names in Arabick, Greek, Latin, and English.
2. The various Kinds or Species of each Herb, or Plant.
3. The Genuine and Regular Description of each.
4. The Principal Differences between each Species, or Kind.
5. The various Places, where they generally Grow.
6. The Times of their Flowering and Seeding.
7. The Temperatures, Properties, and Appropriations of them.
8. The Specification, to some particular Disease.
9. The Parts and Preparations of each Plant, Galenical and Chymical.
10. The Particular Virtues and Uses of each several Preparation.

All Chymically designed, and Medicinally applied to the various Preparations specified so that we have not promiscuously mixt all the Virtues of a Plant together, as all other Authors hitherto have done; but have given an Account, first, of the Names and Numbers of each Preparation; Secondly, the Virtues, Uses, and Doses of each, which are severally and distinctly enumerated and set down.

This Book has been above Twelve Years under the Author's hand, a great part of which time has been prolonged by reason of the Cutts, which are now all finished; so that it may in some reasonable time be expected from the Press.

But by reason the Undertaking will be very Chargeable, especially considering the Cutts, with the excessive Dearnness of Paper; that unless great Numbers of them be Printed, the Publick cannot be supplied with so useful a Book at any Reasonable Rate.

Therefore, to make the Work more easy to the Undertakers, as well as cheaper to the Buyer, these following *Proposals* are made.

---

## PROPOSALS.

- I. That this Book shall be Printed in a large Volume in Folio, containing about 300 Sheets, done on the same Paper, (with all the 1500 Cutts) and with the same Letter, as the Specimen annext.
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- IV. To all those who do not Subscribe, it will not be Sold under 45s. It being intended that but a small Number shall be Printed more than the Subscriptions, because the Price may be kept up.
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- VI. The Book is in that forwardness, (the Cutts being already done) that it will be finished about next Christmas.

Those, who are willing to encourage this Work, and expect the Benefit of these Proposals, are desired to make their first Payment with what speed they can, to any of the Undertakers, who will give a Receipt for the same.

The *UNDERTAKERS* are

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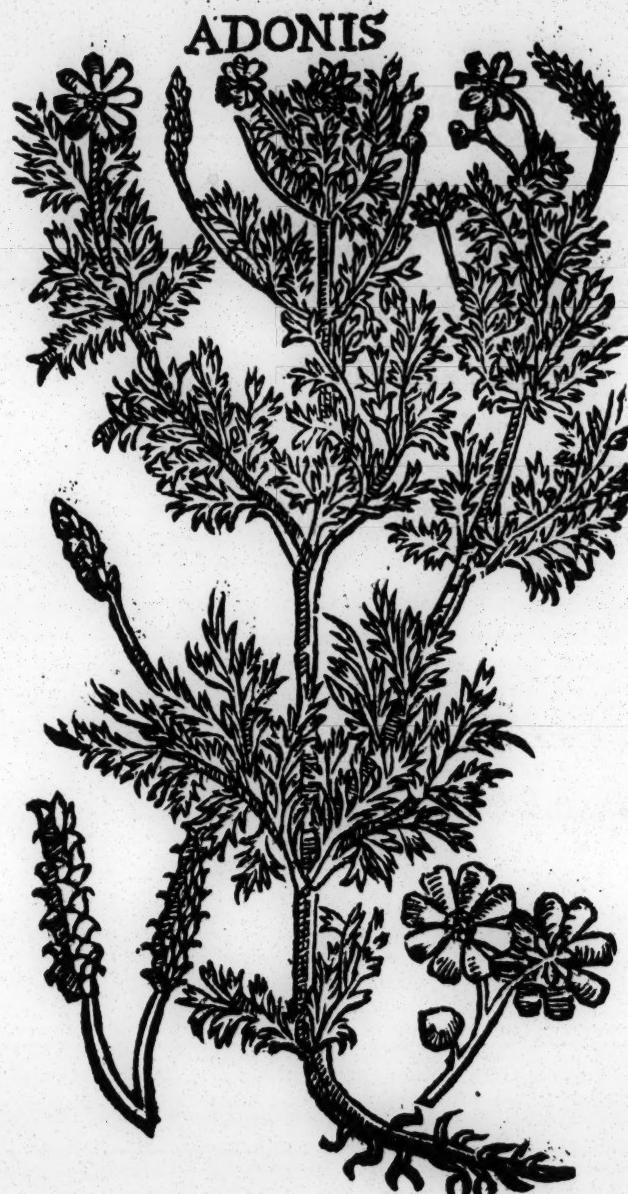
Where **PROPOSALS** and **SPECIMENS**, are to be had.

And of most Booksellers in London and the Country.

# O F English Herbs and P

## C H A P. I.

### Of ADONIS-FLOWER.



I. **THE NAMES.** It is called in Greek Ερανθεμον, Eranthemon, in Latin, Eranthemum, Adonis, Flos Adonis, & Flos Adonis: in English, *Adonis*

flower, Red Camomil, Red Maithes, Pheasant's Eye.

II. **The Kinds.** It is numbered among those Herbs which are *semine nudo polyspermis*: and it seems there are two chief Species of it, viz. that with Red Flowers, called *Flos Adonis flore Phœnico*: the other with yellow flowers.

III. **The Description.** It has a root with very many slender, weak, small and thready strings, perishing every year; from this root rises up several slender weak stalks, trailing or leaning to the Ground, set on every part with fine jagged leaves, very deeply cut, like those of Camomil, or rather those of Mayweed, upon which Stalks, arising a foot higher or better, do grow small red flowers, consisting of six or eight round leaves, almost like Field Crowfoot, having a blackish green head, or Pointel in the middle, set round about with many blackish threads, without any sinell at all; after the flowers are past, there grows up heads with many roundish white seeds at the tops of them, set close together, very like unto the heads or seeds of the great Ox Eye, or not much unlike to a little Bunch of Grapes: The Plant rises of its own Seed again, many times before Winter, which will abide till the next year. That with the yellow flower

is much like the former, but its stalks and leaves are of a more dilute Green.

IV. **The Place.** The Red grows in the *West* part of *England* amongst Corn, just as Mayweed does in other parts, and is likewise an enemy to Corn, as Mayweed is: from thence (for the Beauty of the flower sake) the Seed has been brought into some Gardens: The Yellow is a stranger in *England*, unless Nursed up in Gardens.

V. **The Time.** They flower in the Summer Months, as *May*, *June*, *July* and *August*, as the Year falls out to be early and late: and the seed is ripe soon after, and presently falls away, if not Gathered.

VI. **The Qualities.** They are hot and dry in the first degree; but *Bauhine* and *Tabernmontanus* say they are hot and dry in the second; yet by the taste we can hardly judge so. They are *Discussive*, *Digestive*, *Aperitive* and *Carminative*: and by appropriation they are *Stomatiick*, *Hepatick* and *Nephritick*, and of the kind of *Alteratives*.

VII. **The Specification.** They are said to be *Specificks* against *Colick*, and *Stone*, which *Parkinson* says has been confirmed by *Experience*; a dram of the seed being given in some *specifick Vehicle*.

VIII. **The Preparations.** The Shops keep nothing of it, but you may make, 1. A *Pouder* of the Seed. 2. A *Sulphureous Tincture*. 3. A *Saline Tincture*. 4. A *Chymical Oil* of the Seed. 5. An *Essence* of the Herb. 6. A *Bath* of the Herb.

#### *The Virtues.*

IX. **The Pouder of the Seed.** It powerfully expels Wind, is good against Gripling of the Bowels and Colick, and expels Sand and Gravel from the Reins and Bladder: it also strengthens the Stomach, and causeth a good Digestion.

X. **The Sulphureous Tincture.** It is made of the Seed, and is *Stomatiick* and *Carminative*, good against pains of Head, Stomach and Belly: helps in the Vertigo, and cures a violent Flux. Dose from one Dram to two Drams in some fit Vehicle.

XI. **The Saline Tincture.** It is made both of Seed and Herb, and has all the virtues of the former: besides which it is an excellent thing against most Diseases of the lower Ventricle: it powerfully opens all Obstructions, and expels both Wind and Water out of the Bowels; and has a more singular and *Specifick* force against Stone and Gravel, whether in the Reins or Bladder, or any other matter obstructing those parts. The Dose is from half a dram to a dram, or dram and half in White Wine.

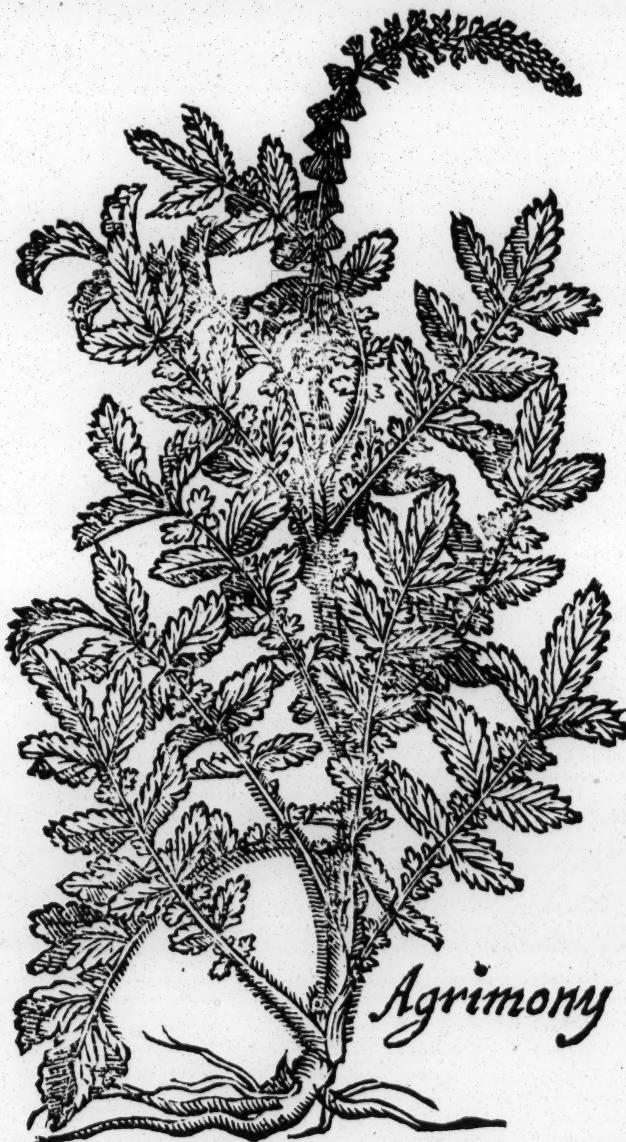
XII. **The Chymical Oil.** It gives present ease in the Stone and stoppage of Urine, if given from six drops to twelve in a Glass of White Wine, or Parsley, or Arsimart Water. Drop it first into Sugar, which mix well together, and then mix it with the Liquor, and so let it be taken morning and evening. It provokes Urine powerfully, gives immediate ease in the Pain, expels the Gravel, and is an admirable thing against the Colick.

XIII. **The Essence.** It has the Virtues of the Seed, but

er so powerful: daily taken, it  
omach, and is good against the  
abit of Body: Dose one Spoonful  
Beer, Wine, or in some proper

{ is made of the Herb boiled in a  
f Water, in which a little *Castile*  
Soap is dissolved. It opens the  
the Skin, and is good against a Rheu-  
matism, and pains of the Bowels and Joints, by sit-  
ting for some time in the Bath something more than  
Blood Warm, and several times repeating of the  
same.

## C H A P. II.

Of AGRIMONY Common and  
Bastard.

Agrimony

I. THE Names. It is called in Arabick *Gnaphat*,  
*Gnetzsat*: in Greek *Eυπατερίον*, *Eupatorion*,  
(of *Eupater* the first Founder of it, as *Pliny* faith:) in  
Latin *Eupatorium*, *Hepaterium* (as being good for  
the Liver,) *Agrimonia*: and in English *Agrimony*.  
The Bastard *Agrimony* knows no Greek name: and  
is called in Latin *Agrimonoides*.

II. The Kinds. It is accounted amongst the num-  
ber of Umbelliferous Plants, and has several Species,  
as, 1. The Common *Agrimony*. 2. The *Bastard*. 3. The  
*Water Agrimony*, which is both male and female. The  
Common again is either sweet scented, or not sweet  
scented.

III. The Description. Common *Agrimony* has a  
root black, long, and somewhat Woody, abiding  
many years, and shooting out afresh every Spring,  
from which arises one stalk somewhat hoary and whi-  
te, hard and round, half a yard high (*plus-minus*)  
from whence comes forth divers long Leaves, some  
greater, some lesser, set upon a stalk, all of them  
dotted about the edges, somewhat greyish under-  
neath, and hairy withall: and from the main stalk  
also arises some smaller leaves set here and there;

towards the top whereof grows many small yellow  
flowers, one above another in long spikes, after which  
comes many rough seeds, hanging down like to small  
Burrs, which when they are ripe, will catch hold  
and stick upon Garments, or any thing which shall  
rub against them: the whole Plant is of a pretty  
pleasing smell.

IV. The sweet scented or Aromatick differs little or  
nothing from the former, except in the smell, so that  
he that knew the one may certainly know the other;  
but the Plant is somewhat less, with rounder and  
whiter leaves, and the root of a darkish red, but  
the taste and smell of this much surpasses the com-  
mon, as being Aromatical and Astringent.

V. The *Agrimonioides*, or *Bastard Agrimony* has a  
root small, reddish and Woody, abiding all the Win-  
ter, from whence rises up many long, soft, and hairy  
leaves next the Ground, every one upon a long reddish  
hairy footstalk, which are cut and divided into many  
parts and leaves, seven for the most part, three on  
each side, and one at the end, but having some smaller  
ones between them, much like to common *Agrimo-  
ny*, yet somewhat rounder than they, and all of them  
smaller dented, and sharper pointed, of a darker green  
colour on the upper side, and greyish underneath.  
Amidst these leaves rises up several weak stalks, not  
fully standing upright, but leaning downwards, on  
which are placed very sparingly such like leaves as  
before described, but smaller and rounder, with small  
pieces at the joints of every of them. At the top  
comes forth three or four hairy green husks like Cups,  
dented at the Brims, out of which comes forth a  
small yellow flower like to common *Agrimony*, yet  
sometimes scarcely appearing above the husks, in  
which after they are fallen and past, small long and  
round seeds appear like grains of Wheat, two stand-  
ing together, like two small Lumps, which fall out  
of the husks of themselves when ripe, leaving the  
husks empty and gaping. The Taste of the Plant is  
bitter and abstringing, and smells like to sweet *Agrimo-  
ny*.

VI. The Places. The Common grows near the  
sides of Hedges in Meadows, and by the Borders of  
Groves and Copse, in most places of *England* and  
*Germany*, and in many other Countreys: I have found  
both the common and sweet scented, growing Wild  
in the Plantations of the *South Carolina*.

VII. The Bastard is found in some places of this  
Land, by dry Ditch sides, where the Earth is light,  
hollow, loose and Sandy: *Columna* found it in *Naples*: and *Bauhinus* says it is found in many places  
of *Italy*: It grows generally in Untill'd places, among  
Briars, Brambles, and such like.

VIII. The Time. The common and sweet scented  
flower in *July* and *August*, and their Seed is ripe in  
a short time after; but in warmer Climes it comes to  
its perfection much sooner. The Bastard flowers in  
*April* and *May*, and comes to perfection the latter  
end of *May*, or beginning of *June*, and the Seed is  
ripe soon after.

IX. The Qualities. They are all of them hot and  
dry in the first degree, but the Aromatick somewhat  
hotter. They are Dittusive, Aperitive, Cleansing, a  
little Astringent, Traumatick or Vulnerary and  
strengthening: and by appropriation Stomatick, Hepa-  
tic, Splenetic and Nephritic; and of the Stock of  
Alteratives.

X. The Specification. They are Specificks in curing  
old Ulcers, Pissing Blood, and the Hepatic Flux; and  
indeed are good against most Diseases of the Liver,  
for which reasons they are accounted noble Hepaticks:  
The Bastard is said to be excellent in drying up Ca-  
tarrhs, its Fume (burnt green) being received into  
the Mouth and Throat by a Funnel.

XI. The Preparations. The Shops keep of the  
Common

J V E S C O M  
PLAINT, FOR WANT  
of Entertainment.

A  
Sermon preached at P A V L E S  
C R O S S E, *the third of De-*  
cember, 1609.

By WILLIAM HOLBROOKE.



LONDON  
Printed for Nathaniel Butter.

THE  
Iesuites play at Ly-  
ons in France, as it was there  
presented.

BOTH  
*To the amazement of the Beholders,*  
and the destruction of the Actors, in  
*August last past.*

Credibly informed by a Factors  
*Letter (who was an eye witnesse) to his right*  
*worshipful Maister in London.*



At London, Printed for Nathaniel Butter, dwel-  
ling in Paules Churchyeard. 1607.

# A SHORT AND PLAINE Discourse.

Fully containing the whole  
doctrine of Euangelicall  
F A S T E S.

---

By G E O R G E B V D D L E, Bachelor of  
Divinitie, and Parson of Whixenby  
in Lincolne-shire.

Ora, ieiunia —

---



L O N D O N

Printed for M A T H E VV L A VV, and are to be sold at his  
Shop in Pauls Church-yard, neare vnto Saint  
Anstines Gate, at the Signe of  
the Foxe. 1609.

OR  
AN ENTRANCE  
TO THE SPANISH  
TONGUE.

Diuinam fieri ex de necessitate.

Grammatices:

Debole Fundamentum fallit opus.

Quintilianus Lib. I. cap. 4.

Grammatica plus habet operis, quam ostentationis.

Plus in recessu, quam fratre proponit.

Michael Neander de lingua et utilitate

Lingue, quemadmodum et artes, semper amissae

Quintiani particulariter.



LONDON,

Printed by Th. Haweland, for Nath. Butter  
and are to be sold at his shoppe at the Pide

Bull under S. Austines gate in Paules  
Churchyeard. 1611.

REMONSTRANCES  
MADE BY THE KING S  
MAIESTIES AMBASSADOVR,  
vnto the French King and the Queene  
his Mother, Iune last past,  
1615.

Concerning the marriages with SP A I N E;

*As also certayne Diabolicall opinions maintayned by  
Cardinall PERRON, about the deposing  
and murthering of  
KINGS.*

Together with the French Kings Letter to  
the Prince of CONDE, Dated the 26.

of July last, 1615. and the Prince  
*bis Answere thereunto.*

Translated according to the French Copie.

*John Dyer*  
*J.D.*



L O N D O N,

Printed by William Stansby for Nathaniel Butter, and are to  
be sold at his shop vnder Saint Augustines  
Gate. 1615.

# A SHORT AND PLAINE Discourse.

Fully containing the whole  
doctrine of Euangelicall  
F A S T E S.

---

By GEORGE B V D D L B, Bachelour of  
*Dininitie, and Parson of Whikkenby*  
*in Lincolne-shire.*

Ora, ieianna.—

---



L O N D O N

Printed for M A T H E VV L A VV, and are to be sold at his  
Shop in Pauls Church-yard, neere vnto Saint  
Augustines Gate, at the Signe of  
the Foxe. 1609.

OR  
AN ENTRANCE  
TO THE SPANISH  
TONGUE.

Divi Wanfleti vox de necessitate  
Grammatices:

*Debole Fundamentum fallit opus.*

Quintilianus Lib. I. cap.4.

*Grammatica plus habet operis, quam ostentationis;  
Plus in recessu, quam fronte promittit.*

Michael Neander de linguarum vtilitate:

*Lingue, quemadmodum & Artes, sunt panis nostri  
Quotidiani particulae.*



LONDON,  
Printed by Th. Haueland, for Nath. Butter  
and are to be sold at his shoppe at the Pide  
Bull under S. Austines gate in Paules  
Churchyeard. 1611.

REMONSTRANCES  
MADE BY THE KING S  
MAIESTIES AMBASSADOUR,  
vnto the French King and the Queene  
his Mother, Iune last past,  
1615.

Concerning the marriages with S P A I N E ;

*As also certayne Diabolicall opinions maintayned by  
Cardinall PERRON, about the deposing  
and murthering of  
KING S.*

*Together with the French Kings Letter to  
the Prince of C O N D E , Dated the 26.  
of July last, 1615. and the Prince  
his Answere thereunto.*

Translated according to the French Copie.



L O N D O N ,

Printed by William Stansby for Nathaniel Butter, and are to  
be sold at his shop vnder Saint Augusines  
Gate. 1615.

A  
TRVE DISCOVERY  
OF THOSE TREASONS  
of which Geilis Van Ledenberch was

a Practiser against the Generall States of the  
vnited Netherland Provinces ; Through  
the Aduise, and Assitance of Iohn  
VAN Olden Barneuels.

And

For which ( after Arraignment , Sentence ,  
and Judgement ) execution was done on the  
dead body of the said L E D E N B E R C H ,  
after he had most inhumanly mur-  
thered himselfe, through the  
guiltines, and horror of  
his conscience .

---

As also a Copie of Barneuels last  
Letter to his Wife, and Children .

---

L O N D O N

Printed by E. Griffin for N. Butter and are to be sold  
at his Shop neare Saint Austins gate .

1619.

SHERETINE

and

MARIANA.

---

By Patricke Hannay Gent.

---



LONDON,

Printed by John Haviland for Nathaniel Butter,  
and are to be sold at the signe of the pide Bull  
at S. Austins gate .

1622.

174

A Happy Husband:

OR

DIRECTIONS FOR  
A MAID TO CHUSE HER  
MATE.

Together with,

A WIVES BEHAVIOR  
*after Marriage.*

---

The second Edition.

---

By PATRICK HANNAY Gent.

PROPER.

*Exempli justitiae sint in amore columba,  
Masculus & torum famina coniugium.*

LONDON,

Printed by John Haviland for Nathaniel Butter,  
and are to be sold at his shop at S. Austin's  
gate, 3 G 2 r.

Catalogus Protestantum:

---

OR,

THE PROTESTANTS  
KALENDAR.

CONTAINING

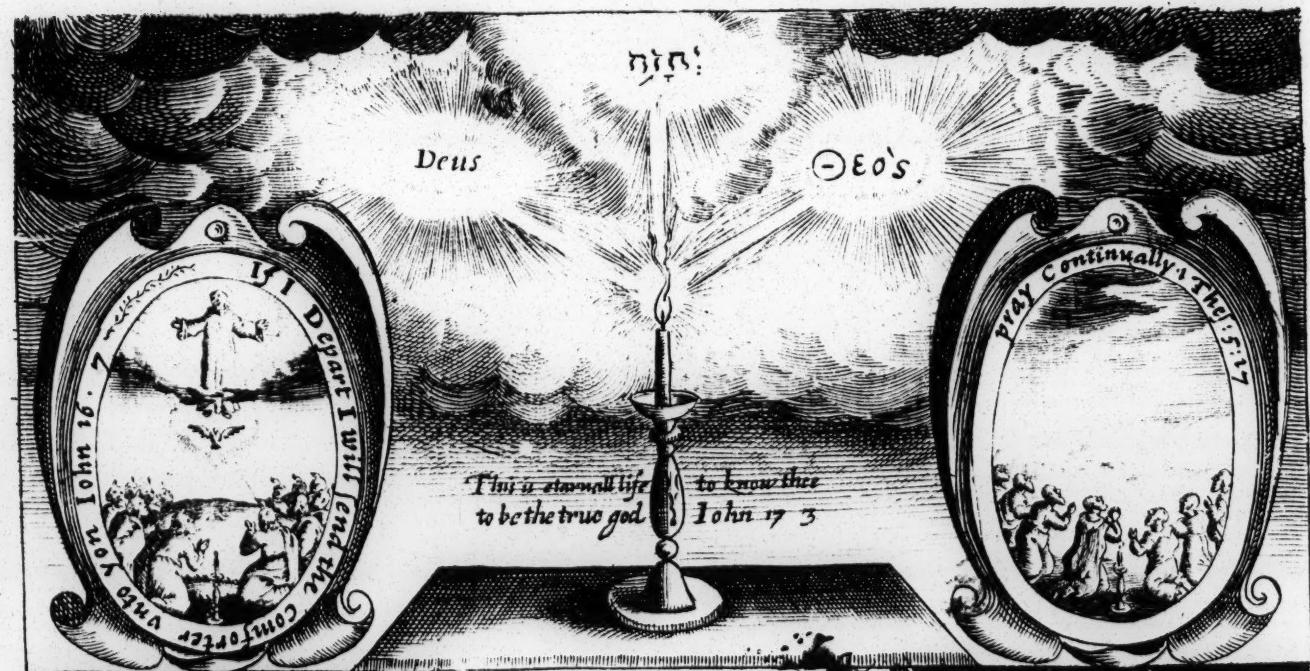
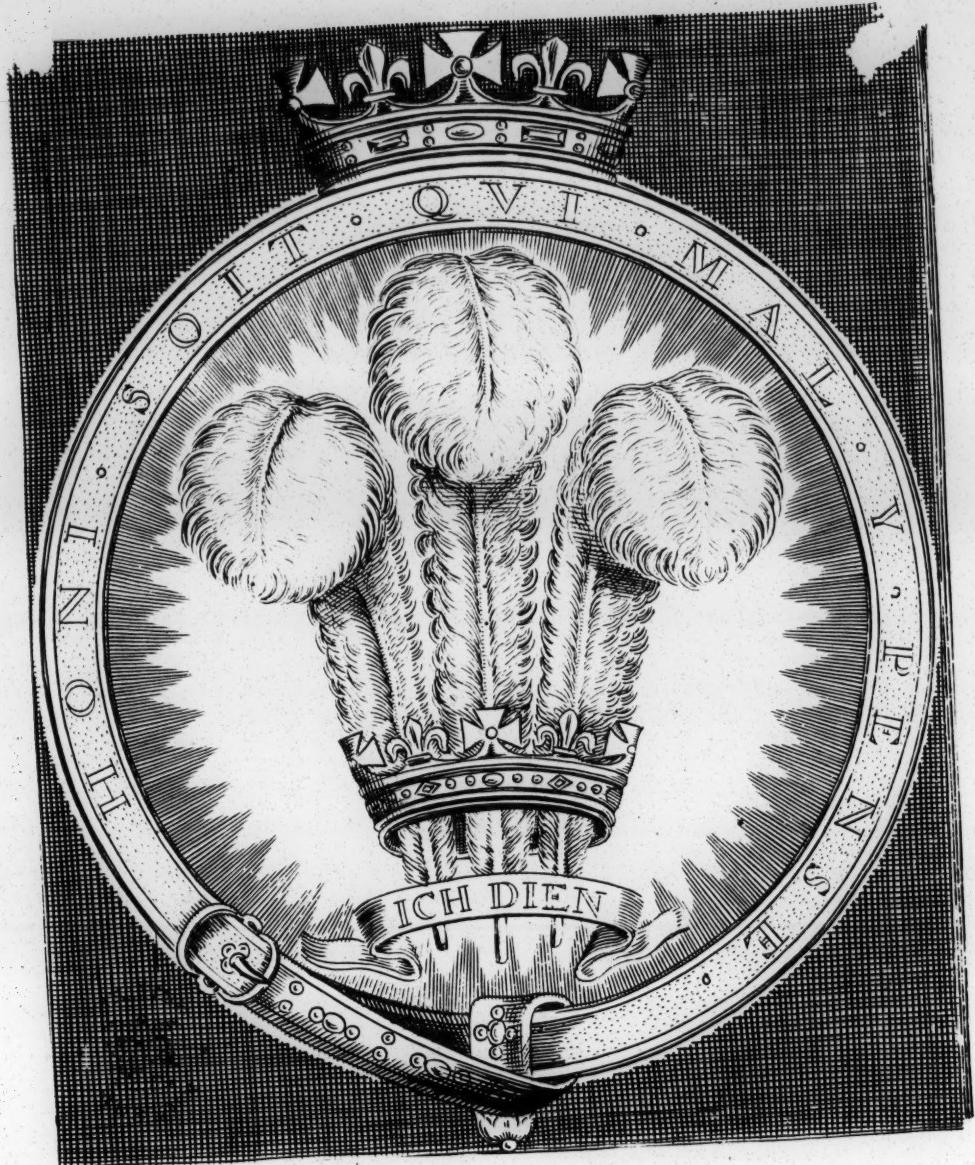
A SVRVIEW OF THE  
Protestants Religion long before  
*Luthers daies, euen to the time*  
*of the Apostles, and in thepri-*  
*mitive Church.*

---



---

London,  
Printed for Nathanael Butter,



## SEVEN GCVLDEN Candlesstickes

Houlding The Seauen Greatest  
lights of C'hristian Religion:

Shewinge vnto all men  
what they shold believe,  
& how they ought to walke  
in this life, that they may  
attayne vnto eternall life

By GR: WILLIAMS Doctor of Divinity  
p: 36. 2 with thee is the well of life  
& in thy light we shall see light:

16 And I saw a golden Candlestickes 24



Christ is risen from the dead 1 Cor 15:2



I am tormented in this flame Luk 16



He was broken for o'sines Esay 53:5



He shall be calle the sonne of God Luk 1:35



*Donzella Desterrada*  
*Donzella Desterrada.*

OR,  
The Banish'd Virgin.

Written originally in  
ITALIAN:

By

Cavalier Gio. Francesco Biondi,  
Gentleman Extraordinary of his  
Majesties Privy Chamber.

---

*'Divided into three Books:*

And Englished by I. H. of Graies Inne, Gent.

---

Printed at London, by T. Cotes, for Humphrey  
Mosley, and are to be sold at his shoppe, at  
the three Kings in Pauls Church yard, 1635.



SPIRO  
NON TIBI



*Il*  
**MERCURIO ITALICO**  
*Communicating*  
*A Voyage*  
*Made through Italy*  
*in the yeares*  
*1646 &*  
*1647*  
*by*  
*I.R. Gent.*



*Mome*



*Vltra*

*Ne Plus*

*J. Crot Sculps.*

London Printed for Hum: Moseley & are to be sold at his shop at y<sup>e</sup> Princes Armes in S<sup>t</sup> Paules Church-yard. 1648



The  
Manner  
of  
**ORDERING**  
Fruit-Trees

---

London  
Printed for  
Humphrey Moseley

---

1613



# THE POPES Funerall.

Containing a plaine, succinct, and pithy reply, to a pretended an-

*sweare of a shamelesse and foolish Libell, intituled,*

*The Forerunner of Beis downfall.*

*VVhich is nothing else indeede, (as the indifferent Reader shall perceiue by the due peruse thereof,) but an evident manifes-  
tation of his owne folly;*

ith the vtter confusio[n] of Poperie, and all po-  
pish vassals throughout the Christi-  
an world.

2. Reg. 9 V. 34.

*Visit yonder cursed woman, and barre her; for she is a Kings  
daughter.*

Psal. 58.10.

*The righteous shall reioyce, when he seeth the vengeance of the  
wicked, he shall wash his feete in the blood of the vngodly.*



LONDON

Printed by T. C. For William Welby, and are to be sold at  
his shop in Paides Church-yard, at the signe of the  
Grayhound. 1505.

## THE CONVERTS FIRST LOVE

Discerned, Iustified,  
Left, and Recouered.

Resolving

THE TRUTH OF AN EFFECTU-  
ALL CONVERSION:

AND

Informing

THE RIGHT WAY TO PERSEVE-  
RANCE and PERFECTION.

By THOMAS COOPER.

1505.



LONDON,

Printed by F. KINGSTON for WILLIAM  
WELBY, and are to bee sold at his shop in Pauls  
Church-yard at the signe of the white

Swanne. 1610.

A  
FAMILIAR  
T R E A T I S E , laying downe-  
*CASES OF CONSCIENCE,*  
Furthering to perseuerance in  
S A N C T I F I C A T I O N .

---

By Thomas Cooper, preacher of Gods word.

---



---

Printed at London by John Beale, for William Welby,  
and are to be sold at his shop, at the signe  
of the Swan in Paules Church-  
yard. 1615.



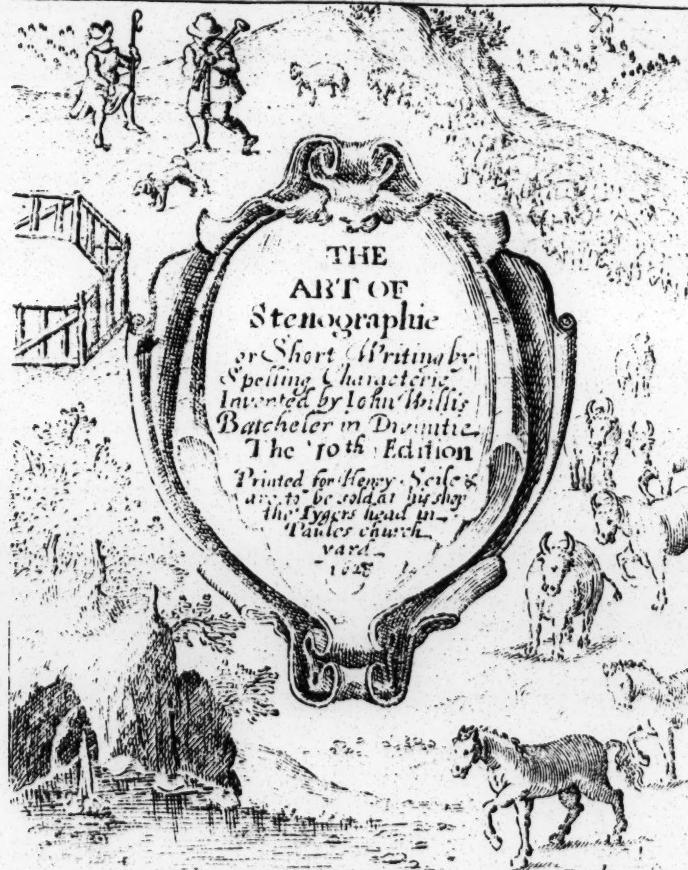
HIS  
**WIFE.**  
WITH  
ADDITIONS  
OF NEW CHARA-  
cters, and many other  
*Wittie Conceits neuer be-  
fore Printed.*

The eleventh Impression.

---

LONDON,  
Printed for Laurence Lisle, and are to be sold  
by Henry Seile at the Tigers-head in  
Pauls Church-yard, 1622.

OMNE BONVM DEI DONVM .



Viam breuissimam uel bruta sectantur  
Fr. Delany

THE  
DOCTRINE  
OF THE  
SABBATH.

Delivered in the Act at Oxon.

Anno, 1622.

By Dr. PRIDEAVX his Majesties Professor for Divinity in that University.

And now translated into English for the benefit of the common People.

---

M A R K . 2 . 2 7 .

*The Sabbath was made for man, and not man for the Sabbath.*

---



L O N D O N ,

Printed by E. P. for Henry Seile, and are to be sold at his shop at the signe of the Tygers-head.  
in St. Pauls Church-yard, 1634.

DISCE MORI.

# LEARNE TO

D. f. E.

A RELIGIOVS DIS-  
COVRSE MOVING

Euery Christian man to enter into  
*a serious remembrance of*

his E N D E.

WHEREIN ALSO IS

CONTAINED THE MEANE

And manner of disposing himselfe  
to God, before and at the time  
of his departure.

In the whole, somewhat happily may be  
*observed, necessary to be thought upon*

while we are aliue, and when we are  
dying to aduise our selues  
and others.

E S A Y . 3 8 . 1 .

Put thy House in order, for thou shalt not live but die.

L O N D O N

Printed for Samuell Gellibrand, and are to bee sold at his  
Shoppe in Pauls Chu ch-y ard at the signe  
of the Wind-mill. 1613.

# Eccleſiaſteſ,

O R ,

## A Discouſe concerning the Gift O F PREACHING

as it falleth under the rules of Art.

S H E W I N G

The moſt proper Rules and Directions, for Method

Invention, Books, Expression, whereby a Minister may

be furnished with ſuch abilities as may make him a Workman

that needs not to bee affanned.

Very ſeafonable for theſe Times, wherein the Marveſt is  
great, and the ſkilfull Labourers but few.

By JOHN VVILKINS, M.A.

2 COR. 2. 16.

Who is ſufficient for theſe things?



L O N D O N

Printed by M. F. for Samuel Gellibrand, and are to be sold at the  
signe of the Brazen Serpent in Pauls Church-yard. 1646.

AN  
ACCOUN T  
Given to the  
PARLIAMENT  
BY THE  
*Ministers sent by them to OXFORD.*

In which you have the most remarkable passages which have fallen out in the six Moneths service there, divers Questions concerning the Covenant of Grace, Justification, &c. are briefly stated.

Particularly, there is presented two Conferences, in which the Ministers together with the truth, have suffered by reproaches and falsehoods in print and otherwise.

*The chief points insisted on in those Conferences are,*

1. Whether private men might lawfully Preach.
2. Whether the Ministers of the Church of *England* were Antichristian. Both which Questions were disputed, objections answered, and the Truth confirmed.
3. And lastly, Divers of M. *Erbury's* dangerous errors which he broached and maintained, are recited and refuted.

---

*We can do nothing against the Truth, but for the Truth, 2 Cor. 13. 8.*

---

*Published by Authority.*

---

LONDON:  
Printed by M. F. for Samuel Gellibrand at the Brasen-Serpent  
in Pauls Church-yard. 1647.

THE  
PERIOD  
OF  
THE PERSIAN  
Monarchie.

Wherin sundry places of *Ezra*,  
*Nicemiah* and *Daniel* are cleared:

Extracted, contracted, and englised, much  
of it out of Doctor Raynolds, by the late  
learned and godly Man WILLIAM  
PEMBLE, of Magdalen Hall  
in Oxford.

Published and enlarged since his death by his friend,  
RICHARD CAPEL.

Postquam gens Iudea cœpit non habere prophetas, proculdubio deterior fa-  
cta est; eo scilicet tempore quo se sperabat instaurato templo post captivita-  
tem, quæ fuit in Babyloniam, futuram esse inclivem. Aug. de Civ. Dei l. 18. s. 45.

LONDON.

Printed by R. T. for John Bartlet at the signe of the  
gilt Cup in Cheape-side in the Gold-  
smiths Row. 1631.

CHRISTS  
BIRTH

Missed-timed.

OR

A Resolution to a Question a-  
bout the Time of Christs Na-  
tivity Evidencing by Scripture

That Jesus Christ was not  
born in December.

By R.S.

London.

Printed for John Barret at the  
signe of the gilt Cup at Austin's Gate  
nearre of Stump. In quarto. M.D. 1631.  
Aug. 8.

# CATHOLICK CHARITIE:

COMPLAINING,

AND  
MAINTAINING,

That Rome is uncharitable to sundry  
Eminent parts of the Catholick Church,  
and especially to Protestants, and is  
therefore Uncatholick:

And so,

A Romish Book, called CHARITIE  
MISTAKEN, though undertaken  
by a Second, is it selfe  
a Mistaking.

---

By F. Rous.

---

OPTATUS Lib. 2.

*Quia noluerunt fratres agnoscere, nullam habuerunt charitatem.*

---

LONDON,

Printed by R. Young, for John Bartlet, at the signe  
of the gilt Cup, neer S. Austins gate. 1641.

A URIFODINA  
LINGVÆ GALLICÆ  
OR THE  
**GOLD MINE**  
Of the French Language  
opened.

In a more ACCURATE METHOD,  
and more EXACT and CERTAINE RVLES,  
and more complying with the most  
COMMON CAPACITY, then  
hitherto have ever beeene  
Printed in any Tongue.

---

By Edmund Gostlin, Gent.

---



LONDON,  
Printed for John Streeter at the signe of the  
Bible in Budge-Row, 1646.

**U S U R Y**  
IS  
**I N J U R Y.**

Cleared in an examination of  
its best Apologie, alleaged by a countrey  
Minister, out of Doctor Ames, in his  
*Cases of Conscience*, as a party and Patron  
of that Apologie.

---

Both answered here,  
By NATH: HOLMES, D<sup>r</sup>. in Divinity.

---



LONDON,  
Printed by Richard Bishop, for Jasper Emery, and are to be  
sold at his shop at the signe of the Eagle and Childe  
in S. Pauls Church-yard next Watlin street.

15

# The True CONSTITUTION Of A particular visible Church, proved by Scripture.

Wherein is briefly Demonstrated by  
Questions and Answers what Officers, Wor-  
ship, and Government Christ hath ordained  
in his CHURCH.

By that Reverend and Learned Divine,  
Mr. JOHN COTTON, B. D. and Pastor of  
Boston in New England.

---

## JEREMY 50. 5.

*They shall aske the way to Sion, with their faces thi-  
therward, saying, Come let us joyne our selves to the Lord  
in a perpetuall Covenant that shall not be forgotten.*

---

## LONDON:

Printed for Samuel Satterthwaite, at the Signe of the black Bull  
in Budge Row, neare to Saint Antholines  
Church. 1642.

A  
Rich Horchaise  
or  
Tragedie for the diseas'd

Wherin are many approved Medicines for  
divers and sundry diseases, wh. have been  
long hidde and not come to lighte be-  
fore this time.

First set forth for the benefit and  
comfort of the Poorer sorte of People  
that are not of abilitie to goe to  
the Physicians.

By G. W.  
And now scrupulously augmented and enlarged  
by A. T. Practitioner in Physick and  
Chirurgery.



London

P. by Rich. Badger for Philmon Ste-  
phens and Chrs. Meridith at the signe  
of the golden Lion in Paidech-yard  
1630. vi 4to. Pag. 317.

1

an  
affirmation  
To the Testimony of our Rev. Brother  
of the Province of London  
To the Truth of Jesus Christ and  
to our Solemn League and Covenant.

Name.

Also  
Against the Errors Heresies and Blasphemies of these Times and the Total Rejection  
of them.  
Resolved on by the Ministers of Chichester  
at their meeting May 2 and subscribed  
at their next meeting June 6. 1698.

London.

P. for J. M. at the Crane  
in Paul's Ch-yard.

Mr. Rumball

1698.

in 4<sup>o</sup> Pag. 56.

—

THE  
GREAT QVESTION  
So much now insisted on by Some  
TOUCHING , &  
Scandalous Christians as yet not  
legally convicted :

Whether, or no, They may be lawfully ad-  
mitted by the Minister, or communicated with by  
the People, at the Lords Table ?

THE  
AFFIRMATIVE MAINTAINED  
By way of Answer to a Discourse of  
Mr. B. Coxe.

By Martin Blake B. D. and T. of B. in  
*Devon.* in the behalfe of himself, and his  
Parishioners, whom Mr. B. Coxe hath secretly  
laboured with, to draw them to the con-  
trary Opinion.

---

R O M. 16. 17.

*Now I beseech you, Brethren, marke them which cause divisions  
and offences contrary to the Doctrine which you have learned,  
and avoid them.*

---

L O N D O N ,

Printed for the Author, and are to be sold by Charles  
Green, at his shop in Ivie Lane, at the signe of the  
Gun. 1645.



LONDON Printed by R:Y for  
Phillip Newell.

And are to be sold att his Shopp  
in Juyc Lane att the Signe of  
the Gun: 1640.



# A L E T T E R

Written by  
*Samuel Chidley,*

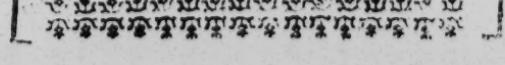
Soliciter for the *Publique Faith*  
of the Common-wealth of  
*ENGLAND.*

To the Right Honourable Col:

Henry Martin, Chair-man of  
the Committee for things of  
great importance.

At the Speakers Chamber at Westminster.

Which may serve for Vindication of him  
from those unjust aspersions cast upon  
him by some private persons concern-  
ing the *Publique Faith.*



# VINDICIAE

## CLAVIVM:

O R,

A Vindication of the KEYES of the King-  
dome of Heaven, into the hands of  
the right Owners.

Being some Animadversions upon a Tract of  
Mr. I. C. called, *The Keyes of the King-  
dome of Heaven.*

As also upon another Tract of his, called, *The way of the  
Churches of N E V V - E N G L A N D.*

Manifesting :

1. *The weaknesse of his proffes.*
2. *The Contradictions to himselfe, and others*
3. *The Middle-way (so called) of Independents, to be the Ex-  
treme, or By-way of the Brownists.*

By an earnest well-wisher to the Truth.

I B R. 6.16. Stand ye in the wayes, see and aske for the old pathes,  
where is the good way, and walke therein.

---

L O N D O N ,

Printed by T.H. for Peter Whaley, and are to be sold in Ivy-Lane,  
at the Signe of the Gun. 1645.

A

# DEFENCE

O F

## True Protestants,

Abused for the Service of P O P E R Y ,

Under the Name of P R E S B Y T E R I A N S .

In a Dialogue between A. and L. two

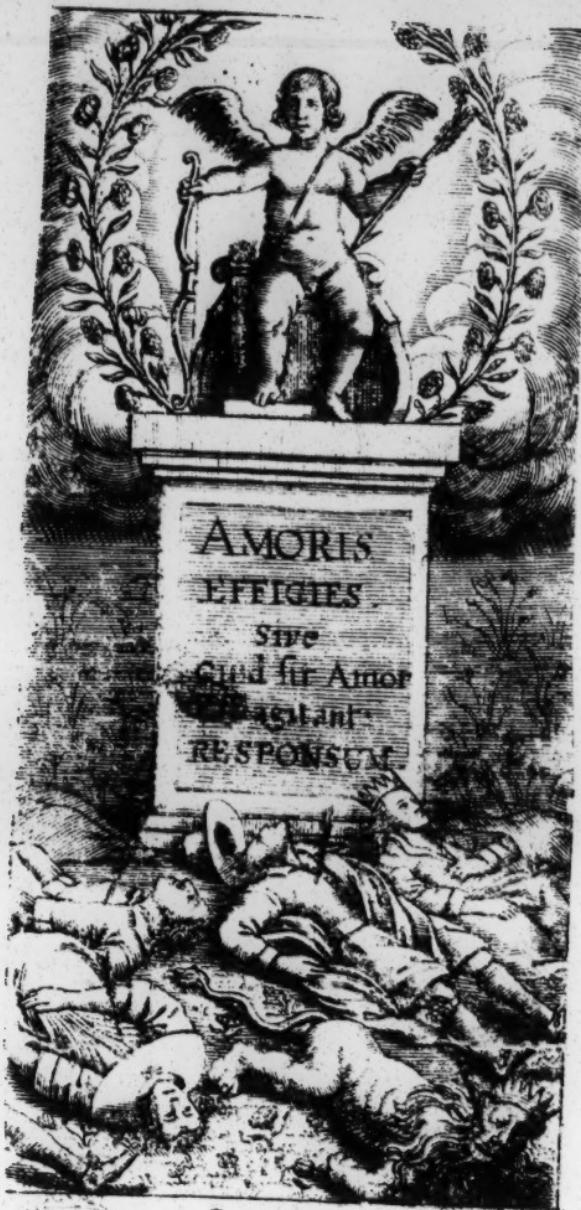
Sons of the Church.

Where it is Debated, Whether Discreting Presbyterians  
be as Bad or Worse than Papists; And other  
Popish Assertions are Detected.

---

L O N D O N ,

Printed for N. P. and Sold by Rich. Janua, in  
Queens-Head Court, in Pater-Noster  
Row, 1680.



LONDINI  
Excudebat R. DANIEL.

Fr. Burgersdicii  
INSTITUTIONUM  
LOGICARUM

*Libri duo.*

---

*Ad Iuuentutem*  
**CANTABRIGIENSEM.**

Quod vetus est, juvenes, in Religione sequamur :  
Quod placet in Logica, nil vetat esse novum.

---



---

LONDINI,  
Ex Officina ROGERI DANIELIS,  
In vico vulgo dicto Pater-noster Row, Aula vero  
Lovelliana. MDCL



THE SICK WOMANS  
priuate Looking-glasse  
Wherein methodically are hand-  
led all uterine affects, or  
diseases arising from y<sup>e</sup> Wombe.  
Enabling Women to informe  
the physician about y<sup>e</sup> cause  
of their griefe  
By John Sadler D<sup>r</sup> in Physick  
in the Cittie of Norwich.

London Printed for Ph: Stephens &  
Ch: Meredith at the gilded  
Lyon in Pauls Churchyard  
I: Drocshout sculp*tus* 1636

Consider and confesse fond Worldling this.  
The Earth's Rotunditie, and weigh thy blisse  
In thy enjoyment of her store ! Delights  
Vanish, Pleasures have fewer daies than Nights ;  
Her Wealth's uncertaine : this day thou dost stand  
I'th highest of her Circle, dost command  
Great Spirits to obey thee, Next day these  
Are none of thine, th' art in th' Antipodes,  
And where's thy Scepter then ? turn'd to a Rod  
To scourge thy folly. Thinke there is a God  
That should content thee then, and daily let  
Some Hours be consecrate to him, and set  
Apart, to Meditate upon thy blisse  
In that Contentment ; What not done amiss,  
Thou on a glorious Column shall stand sure ;  
When Earth shall cease longer for to endure :  
And stead of Dearb<sup>b</sup>, by Times effluxion, thou  
Shalt with a Crowne triumphant grid thy Brow.

H. M.

ΚΑΤΗΧΗΣΕΙΣ

ΤΗΣ

ΧΡΙΣΤΙΑΝΙΚΗΣ

ΠΙΣΤΕΩΣ,

Κατάπεδηλαι ἐν ταῖς ὁρθοδόξαις

Ἐκκλησίαις τε καὶ Σχολαῖς  
ωριδίσονται.

AXIOMATA  
PHILOSOPHICA

Sub

Titulis XX. comprehensa:

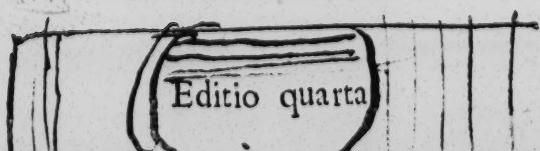
A

M. DANIELE STAHLIO<sub>n</sub>

Inclytæ Academiæ JENENSIS

Professore publico :

Quæ variis exemplis illustrantur,  
distinctionibus declarantur, &  
certis limitationibus accu-  
rately determinantur.



LONDINI,

Ex Officina ROGERI DANIELI,  
veneunt apud Iohn. Williams, sub signo  
Coronæ in Comiterio D. Pauli,  
M DCL I.

LONDINI,

Excudebat ROGERUS DANIELI ;  
venales autem prostant apud Simmalem  
Thomson, ad insigne Equi candidi, in  
Comiterio D. Pauli, M.DC.LV.



Londini ex officina Rogeri Danielis.

# STANBRIGII EMBRYON RELIMATUM,

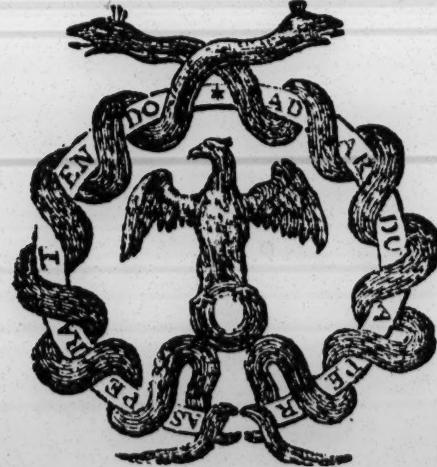
S E U

## Vocabularium Metricum;

Olim à Iohanne Stanbrigio digestum, dein à Tho. Newtono aliquantulum repurgatum.

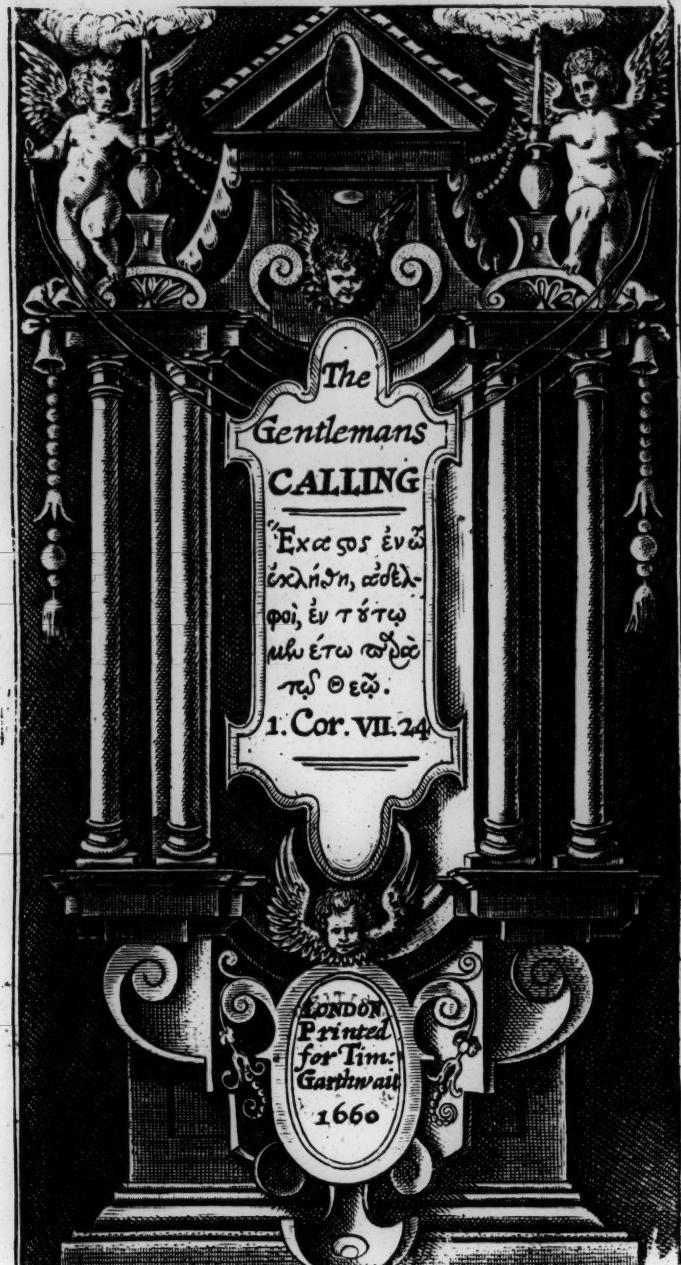
Nunc vero locupletatum, defecatum, legitimo nec non rotundo plerumque carmine exultans, & in majorem pueritiae balbutientis usum undequaque accommodatum, extremâ operâ & industria J. BRINSLEI.

Cui accessit in Decima hac editione Supplementum Vocum primitivarum, in hoc opere desideratum.



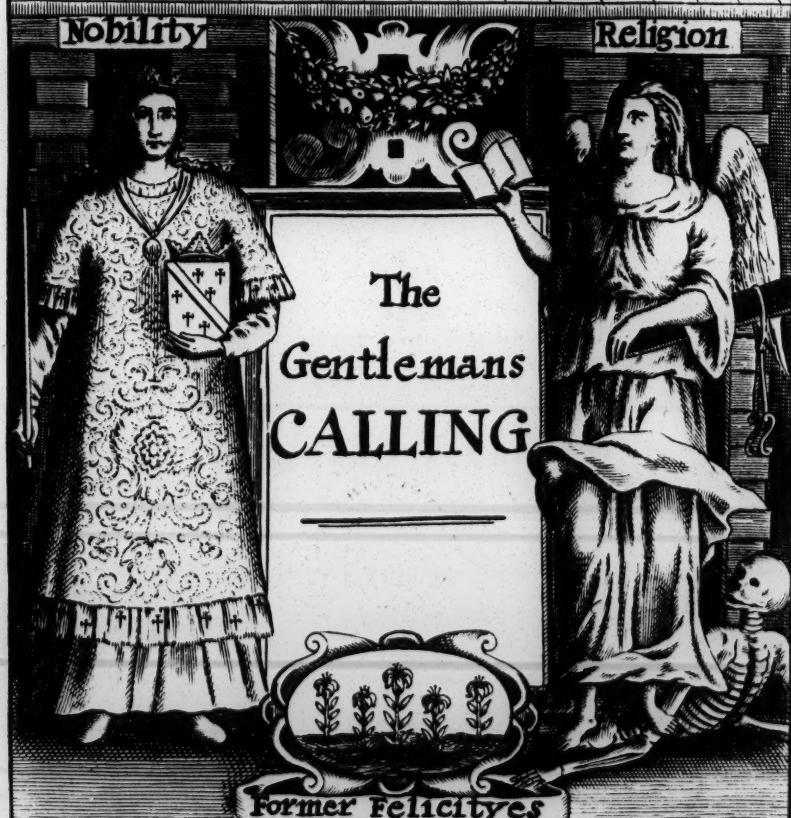
LONDINI,  
Excusum typis R. Danielis, pro Tho. Rooks, in  
Cœmterio Pauli o. 1664.

*Ubi Attamentum excellsus pro Originibus, omnibusque aliis Scriptis preparatur  
& verundatur.*



### Reputation

When I prepared my Seat — The Aged Stood up  
Princes laid their hand on their Mouth. Job. Chap. 29. ver. 7. 8. 9.



### Former Felicities

— The Lillies — They neither Toyle nor Spin & yet  
Solomon &c. LONDON

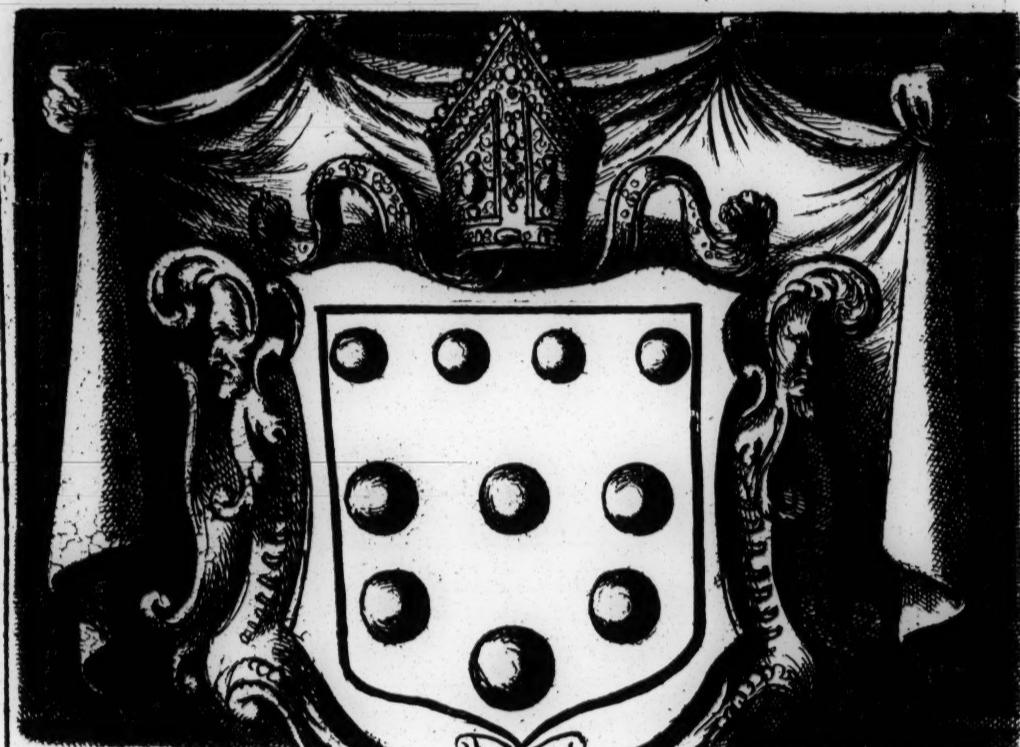
Printed for T. Garthwait at the Little North-doore of S. 1660.

PC

Dorset  
vol. 2  
2650

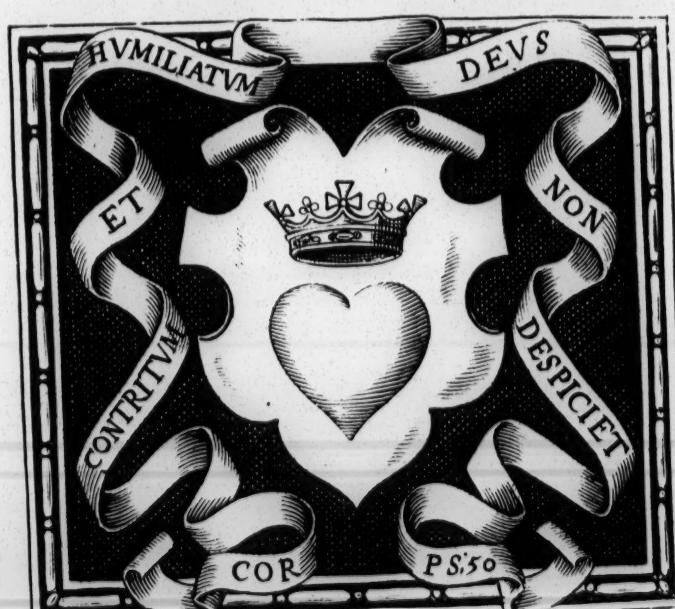
THE  
Bishop of Worcester's  
**LETTER**  
To a Friend  
For VINDICATION of Himself  
FROM  
Mr. BAXTER'S Calumny.

— *Tenet insanabile multos  
Scribendi Cacoethes* —



London, Printed by R. Norton for Timothy Garthwait at the Little North-door of St. Pauls Church, 1662.

WHEREIN  
Was delivered the profession of his judgement against the Solemn League and Covenant, the late KING's Death, &c.



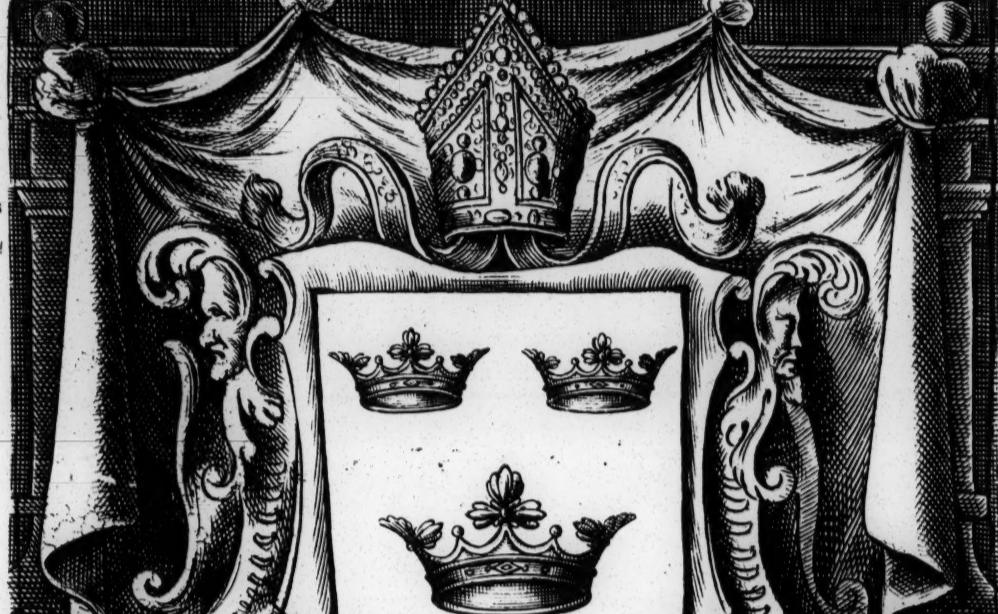
Printed for R. Royston, J. Williams, T. Garthwait. 1663.

AN  
ABANDONING  
OF THE  
**Scotish Covenant**

---

BY  
MATTHEW the Lord Bishop of *ELY.*

---



LONDON,  
Printed by D. Maxwell for Timothy Garthwait at the  
Kings Head in S. Pauls Church-yard, 1661.



London, Printed for Timothy Garthwait, 1665.



London, Printed for Timothy Garthwait, 1665

# ARTICLES of ENQUIRY,

Exhibited to the

MINISTERS & CHURCH-WARDENS  
O F

Every PARISH within the JURISDICTION

O F T H E

Right Reverent Father in GOD,

GUY Lord Bishop of BRISTOL,

In his Third

## Episcopal Visitation,

Begun the Day of in the Seventh Year of his  
Consecration, 1678.

---

Levit. 19. 12. Ye shall not swear by my name falsely.

Exod. 20. 7. For the Lord will not hold him guiltless that taketh his name in vain.

---



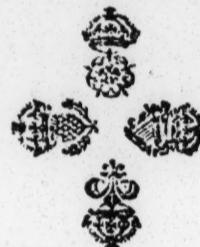
---

LONDON, Printed for Obadiah Blagrave at the Bear in St. Paul's  
Church-yard, near the little North Door, 1678.

# FRENCH SCHOOLE- MASTER.

Wherein is most plainly shewed the true  
and perfect way of pronouncing the French  
tongue, to the furtherance of all those which  
would gladly learne it.

First collected by M<sup>r</sup>. C. H. and now newly cor-  
rected and amended by James Giffard,  
professor of the said tongue.



L O N D O N,  
Printed by John Haviland for Thomas Knight, and  
are to be sold by Thomas Alchorn, at the signe  
of the Greene Dragon in Pauls  
Church-yard, 1636.

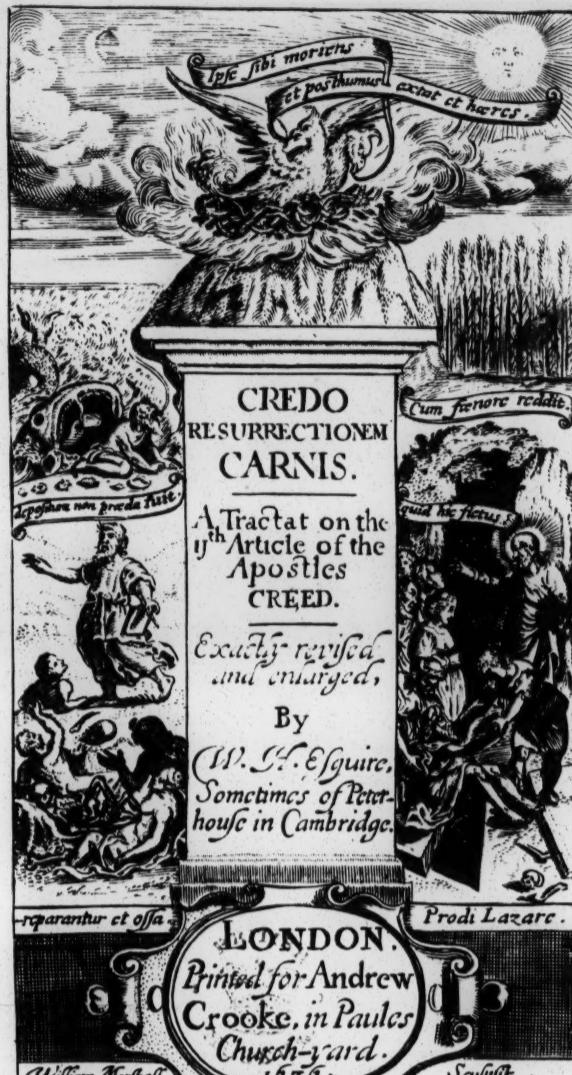
## A BRIEFE OF THE ART OF *RHETORIQUE.*

Containing in substance  
all that *ARISTOTLE* hath  
written in his Three Bookes  
of that subject,

Except onely what is not  
applicable to the Eng-  
lish Tongue.



L O N D O N  
Printed by Tho. Cotes, for Andrew  
Crook, and are to be sold at the black  
Bare in Pauls Church-yard.



# EXPOSITIC ANALYTICA OMNI- UM APOSTOLICARVM EPISTOLARVM:

Seu,  
**Brevis Introductio ad pliores Com-  
mentarios, in Vsum Studiosorum  
Theologiae.**

*Operâ DAVIDIS DICSONI, In Academia  
Glasguensi Theologiae Professoris.*

JOAN. CAP. XV. VERS. 4.  
*Manete in me, & ego in vobis: sicut palma non potest ferre  
fructum à semetipso, id est, nisi manserit in  
vite: ita nec vos, nisi in me manseritis.*



*GLASGVÆ*  
**Excudebat Georgius Andersonus & vñuntur  
ab Andrea Crook & Egidio Calvert.  
Anno Dom. 1647.**

BELLUM TARTARICUM,  
OR THE  
CONQUEST  
OF  
The Great and most Renovvned  
Empire of  
CHINA,

By the Invasion of the TARTARS, who  
in these last seven years, have wholly  
subdued that vast Empire.

Together with a Map of the Provinces, and chief Cities  
of the Countries, for the better understanding  
of the STORY.

Written originally in LATINE by *Martin Martinius*, present in the  
Countrey at most of the Passages herein related, And now  
faithfully Translated into English.



LONDON,

Printed for John Crook, and are to be sold at his Shop at the Sign of  
the Ship in S.Pauls Church-yard, 1655.

Fid.

The Parliament <sup>infid</sup> in their  
late proceedings against  
Charles Stuart.

A brief Discourse <sup>or</sup> concerning the nature  
and rise of Government  
Together with the abuse of it in Tyranny  
and the People's Resistance

up also  
The Answer to a certain Paper circulated  
in the County of Oxford and Brackley in the  
County of Northampton.

By J. Fidoe T. Francis - W. Shaw  
Students in Trinity - Coll. in  
Cambridge.

Poor Girls London.  
Eagle at the back end of Pant  
Jack. Hudson. 1848  
in 9<sup>th</sup> May 19.  
— 2 —

# CLAVIS BIBLORVM

The Key of the Bible.

UnLocking

The Richest Treasury of the Holy Scriptures  
Whereby

1	Order
2	Names
3	Times
4	Person
5	occasion
6	Scope
7	or principall parts

Containing the subject matter of every  
Book of the Old and New Testaments are familiar  
and briefly opened; for the help of  
the weakest capacity in the under-  
standing of the Bible.

---

By Francis Roberts. A M: Pastor of the Church  
at Augustin's London.

---

London printed by T.R. & E.M. for George Galignani  
are sold at his shop & signe of the Half Moon  
in Watling street to noore to Pauls stumps.

1698

---

in octavo. pag. 336.

I am Hartlib.  
With Schleicher.

— 29 —

A second view of the Army.  
REMONSTANCE, OR  
Justice done to the Army.  
Wherin

Their Principles are new model'd, brought  
out of obscuritie into clearer light.

BY  
Which the Army and the shole Kingdom  
are under y<sup>e</sup> conduct of the Spirit of God  
led out of a Wilderness by y<sup>e</sup> view of a Canaan!

Dedicated  
To the Generall, and the Council of War,

By William Sedgwick.

---

LONDON.

Printed for H: Hills, & G: Colvert and are to be sold at his  
house over against S Thomas's Hospitall in Southwark  
and at the Black boord Eagle at the West end of Paules.  
1641.

In quarto. pag. 33.

W: Wroth.  
Hubnor.



Col.

A GENERALL EPISTLE,  
TO The Universall CHURCH'

of the First Born: whose Names are written in HEAVEN.

Even to all the Saints, in the Unite of <sup>the</sup> Spirit: Grace and Peace to be multiplied.

Written, by Thomas Collyer.

---

Tending to the information of the judgement  
and the bynding up of those wounds, breaches  
and divisions amongst Christians; that  
for Unite and Peace might be preserved

---

LONDON.

Printed for Giles Calvert. Black spred Eagle at  
the west End of Pauls. An<sup>o</sup> Dom. 1648.

in 8.

May. 16.

— — — 7.

A. Ancient and Durable.  
GOSPEL  
CONCERNING

The time of the perfect and total subduing, washing away, remitting blotting out, and pardoning Believers sins: And believers being justified, Adopted, married to Christ; and presented by Christ spotless.

Showing that though those things were in purgore before Work was in prophesie, and promise; before Christ dyed; purchased just then and aplid by faith when we believe: Yet the said purpose is not executed, the said promises are not accompolisht, nor promyses fulfilled. The things purchased are not effected, nor by us fully enjoyed till Christs second coming: at wh time the Saints that sleep shall arise and scattered Israel shall be gathered.

Written by Thomas Kilcop.

In two Books: The one in an orderly Sermon way  
The other by way of an answer to a Book intituled Justification alone  
by Christ.

London Printed by. D: M:

To be sold by Giles Galvert. at the Black spread Eagle  
 at the west end of Pauls. 1698.

in octavo -- pag. 108.

Mr. T. J. 1793.

2

War. The Corruption and Deficiency  
of the Laws of England  
Solely discovered.

Liberty working up to its just height.  
Wherin is set downe

I. The Standard or Measure of all just Law.  
which is three-fold.

1. Their Original and Rule viz The free  
choice or Election of the People.

2 Their Rule and Square viz Principles of  
Justice Righteousnesse and Truth.

3 Their use and end viz The Liberties of the Po-

II. The Laws of England weighed in this <sup>Safety of the Po-</sup>  
three-fold Balance and found too light.

1. In their Original Force Power Conquest or Constraint

2. In their Rule corrupt will or Principles of Unright-  
eousness and wrong.

3. In their End the Grievances Trouble and Burdens of the  
People.

III. The Necessity of the Reformation of the Laws of Eng-

17. The Cormorant's  
Journal of Lawyers  
in the Edmon-worth.

By  
John Warren

London.

2. for Giles Calvert at the Black  
Spread Eagle at the west end  
of Paignton.

18. 49.

In Ch. Culperton  
am. Hartlepool.

Rockingham.

St. James's. Worlsey.

in 49.

Pay-187

—0-2

4

Watch-word to the City of London  
and the Armies

Whewin

You may see that England's hardness, which  
gives us the result of all our victories, is  
sinking deeper under the Norman Power of ap-  
pears by this relation of the night-time  
proceedings of Kingston - Court by some of  
the Diggers at Goose-hill under cover  
of Law, but yet though the cause of the  
Diggers is more Righted and Righted  
so that every one singly may truly say what  
his Friend is and where it lies.

By  
Rich. Huబon. Lorain Whewin.

Under  
for Colvert at the time of  
the Dutch Spred - Engle at the  
beginning of Part in the  
1640s.

Aug. 16.

The City-Ministers Vindication.  
Or

The Hypocrisie and Iniquity of So. of the  
most eminent of the Clergy in and about  
the City of London

Clergy disavow'd out of two of their  
owne Pamphlets. One intituled A Pe-  
riodic and faithful Representation. The  
other A Vindication of the Ministers  
of the Gospel in and about the City of  
London.

Together  
With a Prophesying of John Hus ter-  
ching the Churche of a new Ministry  
And an ancient Prophetical foreword  
of Histories to the old Comyns Ministry.  
Both very vseful for the knowledge of the long  
disavow'd Actions.

By a Friend of the Armies in its way's  
Wittnessor of Justice and Righteousnes. in the Day 31.  
L for Gili's, 1649. Calvert. — 4 —

Win.

The New Law

~~Righteousness bidding forth in rebelling  
the whole creation from the ban-  
dage of the curse.~~

Or

A Glimpse of the New Heaven  
and New Earth, wherein dwelle Right-  
eousness.

Giving

An Alarm to Silence all that preach  
or speak from man-say or imagination.

By  
Gerrard Winstanley.

London

P. for Giles Calvert at the Black  
Swan - Eagle at the West end of  
Fench Hawdon.  
1649.

Pav. in 8. Pg. 144.

-o-16-

Viz. The Saints Paradise  
or  
The Fathers Teaching the only Satisfaction  
to waiting Souls.  
Prohem

Many Experiences are Recorded for the con-  
flict of such as are under Spiritual Burning.  
The inward Testimony is the Light brought  
By Gerrard Winstanly.

London

P. for G. Calvert at the Black-spearred  
Eagle at the West-end of Pauls  
1649.

M 8.

John Dry.

Page 88.

— 8 —

80.

The Way of true Peace and Unity  
amongst the Flockful and Chur-  
chis of Christ.

In all humility and bawd of  
honesty presented to them

By

William Dolk

One of the last and most honest of the  
Servants of G. in the Gospel of his  
dear Son.

Lond. 2.  
P for G. Calvoza at the black - spred  
Eagle at the west - End of Pulte  
Rose Ludge

1699. vi 9s.

Pay. 180.

— —

Cham.

The Poor Mans Advocate  
or  
England's Samaritan

Powing, Dyle and Wrie into the Wounds  
of the Nation.

By making present Provision for the Soldier  
and the Poor by reconciling all Parties by  
paying all Arrears to the Parl. Army  
All publique Debts, and all the late k. e.  
and Princes Debts due before this for-  
mer.

Bonus quo communis ex militis.

Hector Peter  
Chamberlain. London

P. for Giles Calvert at the Black-  
am Hatch. Post Eagle at the West End of  
Bury. Worlsey. Paris. m<sup>rs</sup> to  
Isaac Huddon. 1693. Pay. 46.  
— 10 — L

43.43

180

Certain  
Charris humbly presented in my  
Petition

By many Christian People dispersed  
abroad throughout the County of Norfolk  
and City of Norwich

To the Seniors and your Consideration  
and debate of his Excel. the Lord Governor  
and of the General Council of War  
The Resolution of which may tend much to the  
discovery of the great Workes of G. in hand.  
The Vision of the Godly and the Direction  
of those Workes In the moste employed in  
the Work.

To gether with an humble Address  
For the setting of the kyngdome according to such  
a Modell hasted therin, offered by the Sonnes of my  
Christian, who concide the same rayaged sayle their  
Prayers so by their earnest to helpe on the progres  
work of G. desirous is my selfe examined with all candour  
and according as it is found agreeable to the Word of G.  
may bee accepted or if otherwise rejected.

For Godes Calvare at the blacke Spord-  
Eagle at the wye End of Pandore.

1649. vi 4<sup>th</sup> Pg. 8.

Ans. Hartsb.

Mr Cox

Mr Taylor.

Lady Rand.

Mr Dug.

Worl.

Habon

Mr Ch. Colp.

Cudworth.

Foxe.

Corish.

St John.

Hix.

N<sup>o</sup>.

The Humble Representation and Petition of divers well-affected Gentle-  
men Freeholders and others of the  
County of Oxon.

Presented to the Supreme Authority of the  
Nation the Commons in Parliament assembled

April. 6. 1649.

With the Speech of Mr Butler at the  
Opening of the said Petition and the  
Speaker's Answer therunto.

London.

P. for Giles Calvert at the Black-sword  
Eagle at the West-end of Pauls.

in 9ts

Pay. 6.

Jam. Hartlib.

Isach. Huibor

— — — — — L

2d.

A VINDICATION OF THE  
ARMY- REMONSTRANCE  
while they are suitable to those things  
herein remonstrated.

Being a brief and Moderate  
ANSWER

To  
Mr Sedgwick's Book intituled  
Justice upon the Army- Remonstrance.

By T. Collier.

Xondon printed for Giles Calvert and are to be sold at his shop,  
Black Spread Eagle west end of Pauls

Mr Wm.  
Hector.



1795.

Aug. 32.

v v b.

N<sup>o</sup>. N<sup>o</sup>.  
Hag. The Spirit of Promise  
Or

These rich treasures, that so long have been  
hid in Christ, I search out and discover to  
the saints.

Wherein is undeniably proved that the Holy  
Spirit of promise and the gifts thereof are to the  
saints forever right now, and may and ought to be sought after  
with all diligence as to the attributes unto it the generality  
full as well as in the particular.

But we that are believers in him through the former  
words and Epistles are his and his saints said and the called  
of God in this generation; therefore the promise of the  
h. Ghost and gifts thereof are ours & everlast.

By Henry Hagger.

London

P. by ch. L. for Giles Calvert at the  
Black Swan Ingle at the foot-end of  
Pauls.

John Dury.

Sam. Hartlib.

Iacob. Huchm.

in 8to

Page 53.

— 206 —

XJ. MS.  
Jan.

Certain Principles  
Concerning

Liberty of Conscience proposed  
To those Ministers so called of Leicestershire  
when they first met to consult their  
Representation, wch they so privately framed  
and yet afterwards so publickly set forward  
upon that Count.

By  
Henry Savers a Lover of  
Truth and just Freedom.

London

P. for Giles' alms at the  
black swan - Castle at the w<sup>e</sup>  
end of Pauls.

John Day.

in 4to

Day 5.

— 10 —

Fry. the

Clergy in their colours.

A brief <sup>w</sup> Character of them  
written from a hearty desire of their Reformation,  
and great ~~date~~ <sup>late</sup> to my Country-men, that they  
may no longer be deceived by such as call them  
Souldiers of the Ministry of the Gospel but  
are not.

By John Fry a Member of the Par-  
liament of England.

London.

P. for Giles Calvert at the black  
Swan - Eagle at the west-end of Paul's.

priced. Threepdr. 15s.

18.

Aug. 64.

- - - - -

52  
London's Liberties;  
OR A  
Learned Argument

OF  
LAW & REASON  
UPON

Saturday, December 14. 1650.

Before the Lord Major, Court of Aldermen,  
and Common Councell at Guild Hall,

LONDON

Betwenee { M<sup>r</sup>. Maynard }, of councell for  
M<sup>r</sup>. Hales & { the companies  
M<sup>r</sup>. Wilde. } of London

And { Major John Wildman }, of councell for  
and { the Freemen of  
M<sup>r</sup>. John Price } London.

Wherein the Freedom of the Citizens of London  
in the Elections of their cheif Officers, is fully Debated,  
the most Auncient Charters and Records of the City examined  
and the principles of just Government cleared & vindicated.

This Discourse was exactly taken in Short-hand by  
several that were present at the Argument, who have  
compared their Notes, and published them for publique use.

---

London, Printed by J<sup>a</sup>. Collet for Giles Calvert at the Signe of  
the Black Spread Eagle at the West-end of Pauls, 1650.

Lill.

The Engagement Vindicated and Ex-  
plained.

or

The Reasons upon which L. C. John  
Lilburne took the Engagement.

Published by a well-wisher to the present  
Author or his projects satisfied scrupulous mind  
in the lawfulness of taking the said Engage-  
ment.



London.

Printed by John Clowes at the Black Anchor in  
Clerkenwell and at the Black-Swallow  
at the West end of Pauls.

John Lury.

1690.

— 1 —

# THE KEY OF WORLDLY WEALTH.

OR,

A new Way, for

## Improving of Trade:

*Lawfull, safe, easie, comfortable.*

SHEWING HOW

A few Tradesmen agreeing together, may both double their Stocks, and the increase <sup>of their Stocks,</sup> WITHOUT

- |                         |                                |                      |                            |                                       |                                       |
|-------------------------|--------------------------------|----------------------|----------------------------|---------------------------------------|---------------------------------------|
| 1. Paying any Interest, | 2. Great difficulty or hazard, | 3. Advance of Money, | 4. Staying for Materialls, | 5. Prejudice to any Trade, or Person, | 6. Incurring any other inconvenience! |
|-------------------------|--------------------------------|----------------------|----------------------------|---------------------------------------|---------------------------------------|

In such sort, as both they and all others (though never so poore) who are in a way of trading, may

- |                            |                               |                            |   |   |  |
|----------------------------|-------------------------------|----------------------------|---|---|--|
| 1. Multiply their Returns, | 2. Deale onely for ready Pay, | 3. Much under-sell others, | 4. Put the whole Nation upon this practice; | 5. Gain notwithstanding more then ordinary, | 6. Desist when they please without damage; |
|----------------------------|-------------------------------|----------------------------|---|---|--|

AND BY THIS MEANES

This distressed Commonwealth shall be exceedingly advantaged; chiefly in all those particulars expressed in the next page.

All which in this Treatise is conceived by judicious men to be fully proved, doubts resolved, and Objections either answered or prevented.

---

Eccles.9.10. All that thine hand shall find to do, do it with all thy power, for there is neither work nor invention, nor wisdom nor knowledge in the grave whither thou goest.

Prov. Prov.8.12, 13.4. & 20.4. & 22.13. & 24.30, &c. & 26.15.  
& 28.19. Matth.25.14, &c.

---

L O N D O N ,

Printed by R. A. and are to be sold by Giles Calvert at the black spread Eagle  
near the West end of Pauls. 1650.

W.

THE  
LADY'S DISPOSATORY; Containing  
The Natures, Vertues, and Qualities of all Herbs,  
and Simples usefull in Physick.

Reduced

Into a Methodicall Order, for their more  
readie vs in any Sickness, or other  
accident of the Body.

The like never published in English.  
With

An Alphabetical Table of all the  
vertues of each Herb, & Simple.

London Printed for J. Gibbison, to bee sold by  
George Calvert at the signe of  
Half-Moon in Wapping-street.

Richard Cawdy

1652.

in 8.

Pray. 250.

—

SEVERALL  
INFORMATIONS  
AND  
EXAMINATIONS  
Taken concerning Lieutenant Colonell  
John Lilburn,  
CONCERNING HIS  
APOSTACY

to the Party of

Charles Stuart.

And his Intentions in coming over into  
ENGLAND out of FLANDERS.



LONDON,

Printed by H. Hills, and for G. Calvert and T. Brewster,  
and are to be sold at the Black-spread Eagle and the three Bibles  
at and near the West-end of Pauls 1653.

*Academiarum Examen,*  
OR THE  
EXAMINATION  
OF  
ACADEMIES.

Wherein is discussed and examined the  
Matter, Method and Custoimes of Academick  
and Scholastick Learning, and the insuffici-  
ency thereof discovered and laid open;  
*As also some Experiments proposed for the*  
Reforming of Schools, and the perfecting  
and promoting of all kind of Science.

Offered to the judgements of all those that love the  
proficiencie of Arts and Sciences, and the advance-  
ment of LEARNING.

By Jo. Webster.

*In moribus et institutis Academiarum, Collegiorum, et similium con-  
ventuum, quae ad dictorum locorum sedes, & operas mutuas destinata  
sunt, omnia progressus scientiarum in ulterius adversa inveniri. Franc.  
Bacon de Verulamio lib. de cogitat. & vis. pag. mihi 14.*

LONDON,  
Printed for Giles Calvert, and are to be sold at the sign of  
the Black-spread-Eagle at the West-end of Pauls, M D CLIV.

# A second view of the Army REMONSTRANCE.

O R  
*Justice done to the Armie.*

### *Wberein*

Their Principles are now model'd, brought  
out of obscurity into clearer light.

B Y

Which the Army and the whole King-  
dome are under the conduct of the Spirit of God, led  
out of a Wildernesse to the view of a Canaan.

## Dedicated

## To the Generall, and the Council of War.

By William Sedgwick.

*In the place where it was said unto them, Ye are not my people,  
there it shall be said unto them, ye are the sons of the living  
God, Hose.1.10.*

*L O N D O N,*

Printed for H. Hills, and G. Calvert, and are to be sold at his  
house over against S. Thomases Hospital in Southwark,  
and at the Black Spread-Eagle at the West end of Pauls,  
neare Ludgate. M. DC. XLIX.

Han.

A  
Brifc Vindication of Three  
P<sup>o</sup>litiſts in the Practical Cataſtrophe

from

The Conſons affixt or them by  
the Ministrs of London in a Park  
Entitlidy.

A Testimony to the Truth of  
theſe Chrit. J.

H. Hammond. D.D.

London

P. for Rich. Royston in my hand

Mr Ch. Colly.

Mr Hether.

" 698. in 4<sup>t</sup>.

Pay.

—5522

Han.

A  
Briefe Vindication of Three  
- Allegies in the Practical Catechisme

from  
The Confessors affixt on them by  
the Ministers of London in a Book  
entituled

A Testimony to the Truth of  
Jesus Christ. &c.

H. Hammond D.D.

Londor

- for Rich. Royston in W-ham

1648.

in 4to.

Mr. Author

2 vols.

— 5 — 2

26

# THE HISTORY OF BRITAIN, *That part especially now call'd* **ENGLAND.**

*From the first Traditional Beginning, continu'd to the  
NORMAN CONQUEST.*

*Collected out of the antientest and best Authors  
thereof by*

---

JOHN MILTON.

---

LONDON,

Printed by J. M. for James Allestry, at the Rose  
and Crown in St. Paul's Church-Yard,  
M DCLXX.

533  
Gaud.

The Religious and Legal Protestation  
John Gaudor D<sup>r</sup> in Divinit.  
Against the present Secular Purposes and  
Proceedings of the Army and the Peas. about  
the trying and destroying our Sovereign Lord  
the King.  
Put to a Collet to be presented  
to the L<sup>d</sup> Fairfax and his General  
Council of Officers the 5. of  
Jun: 1648

London  
P. for Dick, Royston & Wm  
in Finc-lane  
W<sup>m</sup> Lukis  
Tucknor. Aug 1648. Vol 4t  
Pay 12

556

(N.B. by the Agreement of the People.)  
Ham.

To the Right Honourable  
The Lord Fairfax and His Council  
of Warre

The humble address

of

Henry Hammond:

London.

P. for Rich. Royston in

Ivie-lane.

By Ch. Culpeper.

London.

MW Huddon.

1648.

in ft

Pay. 19.

THE

REELIGIOUS & LOYAL

## PROTESTATION,

OF

JOHN GAUDEN D<sup>r</sup>. in Divinity,

against the present Declared Purposes and

Proceedings of the Army and others;

About the trying and destroying

our Sovereign Lord the

K I N G.

Sent to a Collonell, to bee Presented to  
the Lord FAIRFAX, And His Ge-  
nerall Councell of Officers, the fift of  
January 1648.

Imprimatur Fa: Cranford.

L O N D O N .

Printed for RICHARD ROYSTON,  
dwelling in Ivie Lane, Anno Domini 1648.

Anglesey. Sept. 21. 1677. 3.

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# THE COUNTRY-MANS CATECHISME: *o r,* THE CHURCHES PLEA *F O R* T I T H E S.

*Wherein is plainly Discovered,  
The Duty and Dignity of Christ's Ministers,  
And the Peoples duty to them.*

---

By R. B. B. D. Fellow of  
Trin. Col. Camb.

---

המעשרות סיג לעשר  
*Decime sepes sunt divitiis. Pirk. Ab.*

N A Z.

Φανερῶς πολεμεῖσι τοῖς ἵερεῦσιν ἐφεδροὶ ξεχόρτες εἰς πείθω τὴν εὐσέβηταν.

EXOD. 18. 8.

*Your murmurings are not against Us, but against the Lord.*

---

LO N D O N,

Printed for R. ROYSTON, at the Angell in  
Ivy-Lane, 1652.

*INQUISITIO ANGLICANA:*  
OR  
*The Disguise discovered.*

*SHEVVING*  
The Proceedings of the Commissioners at  
*White hall*, for the Approbation of Ministers,  
*IN*  
The Examinations of **ANTHONY SADLER Cler:**  
(Chaplain to the Right Honourable  
the Lady *PAGETT*, Dowager) .

VVhose Delay, Triall, Suspence and VVrong,  
presents it self for Remedy to the Ld PROTECTOR,  
and the High Court of PARLIAMENT:

*AND*  
For Information to the Clergy, and all the People  
of the Nation.

---

*Heu Pietas ! heu prisca fides !*

PSAL. 102. 18.  
*This shall be written for those that come after, &c.*

---

*LONDON,*

Printed by J. Grismond, for Richard Royton at the Angel in Ivie-lane, 1654.

THE MATCHING  
OF THE  
**Magistrates Authority,**  
AND  
THE CHRISTIANS TRUE LIBERTY  
IN  
Matters of RELIGION.

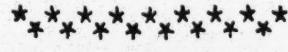
VVherein is clearly stated, How farre the Magistrate may impose or restrain in matters of FAITH and VVORSHIP,

And how forth the Christian may challenge Freedome and Exemption.

In a Sermon preached at the Assizes at DORCHESTER, Jul. 17. 1651.

---

By WILLIAM LYFORD B.D. and late Minister of Sherborn in Dorf.



LONDON,  
Printed by J. G. for R. ROYSTON, at the  
Angel in Ivie-Lane. 1654.

# The League illegal.

WHEREIN

The late Solemn League and Covenant is Seriously Examined, Scholastically and Solidly Confuted : For the Right informing of Weak and Tender Consciences, and the Undeceiving of the Erroneous.

Written long since in Prison, by DANIEL FEATLEY D.D.

And never until now made known to the World.

Published by

JOHN FAIRECLOUGH, vulgo FEATLEY,  
Chaplain to the Kings most Excellent Majesty.

PETR CHRYSOL.

Magna debet esse in promissione discretio ; quia inanis promissio saepe de amicis sibi comparat inimicos.

HEB. XI. 4.

By it He , being dead , yet speaketh.

LONDON:

Printed for R. Royston at the Angel in Ivy-lane. 1660. £5



# NOTES AND OBSERVATIONS UPON Some PASSAGES of SCRIPTURE.

By JOHN GREGORIE,  
Master of Arts of Christ-Church, OXON.

R. HILLEL said,  
אֵין אָנִי לְיַמֵּן וְכָשָׁנִי לְעַצְמִי מָה אָנִי וְאֵם לֹא  
שְׁכַחֲיוֹ אִימָתִי.

*Si non ego mibi, quis mibi? Et cum ego mibimet ipsi, quid ego?  
Et si non modò, quando?*

L O N D O N :

Printed by M. Clark, for R. Royston, Bookseller to His most  
Sacred MAJESTY. MDCLXXXIV.



A  
DISSUASIVE  
FROM  
POPE R Y.

---

THE FIRST PART.

---

By *F E R T A Y L O R*, Chaplain in Ordinary to King  
*CHARLES* the First, and late Lord Bishop of *Down*  
and *Connor*.

---

*The Fifth Edition, Revised and Corrected.*



THE  
True Intellectual System  
OF THE  
UNIVERSE:  
THE FIRST PART;

WHEREIN,

All the REASON and PHILOSOPHY  
OF A THEISM is Confuted ;

AND

Its IMPOSSIBILITY Demonstrated.

---

By R. CUDWORTH, D. D.

---

*Origenes,*

Γυμνάσιον τῆς Φυχῆς Ἡ ἀνθρωπίνη σοφία,  
Τέλος δὲ Ἡ Θεία.

---

L O N D O N

Printed for *Richard Royston*, Bookseller to His most  
Sacred MAJESTY, MDCLXXVIII.

Ductor Dubitantium,  
OR  
THE RULE  
OF  
CONSCIENCE  
In all her  
GENERAL MEASURES;  
Serving as a great Instrument for the determination of  
Cases of Conscience.

In Four Books. The Third Edition.

By JEREMY TAYLOR, Chaplain in Ordinary to King CHARLES the First,  
and late Lord Bishop of Down and Connor.



Prov. 14. 8.

Σοφία πανέργων έπιγνώσεται τὰς ὁδὸς αὐτῶν· ἀνοια δὲ ἀφεόνων σὺ πλάνη.

LONDON, Printed by R. Norton, for R. Royston, Bookseller to the King's  
most Sacred Majesty, M DC LXXVI.

The Plain Christians Guide:

OR A

# K E Y

TO THE  
NEW TESTAMENT,

Unfolding and Explaining the Con-  
tents of each Book in the order where-  
in they Lye.

By way of Question and Answer.

A Work useful for all Families  
(especially) young persons.

By a Reverend Divine of the Church of  
England.

L O N D O N ,

Printed for J. Crump and R. Sollers, at the  
three Bibles, and at the Kings-Armes  
in S. Paul's Church-yard.

M D C LXXXIII.

## R E F L E C T I O N S

Upon the Opinions of  
Some Modern Divines,

CONCERNING

The Nature of Government in General,

A N D

That of E N G L A N D in Particular.

W I T H

An APPENDIX relating to this Matter,

C O N T A I N I N G

- I. The Seventy fifth Canon of the Council of TOLEDO.
- II. The Original Articles in Latin, out of which the *Magna Charta* of KING JOHN was framed.
- III. The True *Magna Charta* of KING JOHN in French: By which the *Magna Charta* in Matth. Paris is cleared and justified, and the Alterations in the Common *Magna Charta* discovered. (Of which see a more particular Account in the Advertisement before the Appendix.)

All Three Englished.

L O N D O N ,

Printed for Richard Chiswell, at the Rose and Crown  
in St. Paul's Church yard, M D C LXXXIX.

T  
20

# A DISCOURSE Concerning the *Nature of MAN,*

BOTH IN HIS  
Natural and Political Capacity :

Both as he is

A Rational Creature,

AND

*Member of a Civil Society.*

With an Examination of some of

*Mr. Hobbs's Opinions*

relating hereunto.

---

By *J.A. LOWD E*, Rector of *Settrington* in *Yorkshire*, sometime Fellow of *Clare-hall* in *Cambridge*.

---

*L O N D O N,*

Printed by *T. Warren*, for *Walter Kettiby*  
at the *Bishop's-head* in *St. Paul's Church-*  
*yard*, 1694.

The Plain-Dealing

## POULTERER:

O R,

A Poulterer's Shop Opened ,

W I T H

All Sorts of Ware, and how to know the  
Young from the Old, being Dead or Alive.

Also how to Feed and Fatten Fowl in a short  
time, with other things necessary to be known.

Very useful for Gentlemen and others, that  
they may not be Deceived.

---

By *Adam Shewring*, a Poulterer.

---

*If that you intend well to fare,  
Be wise in Chusing Poulter's ware.*

---

*L O N D O N ,*

Printed for *C. Brome*, at the *Gun at the West-*  
*end of Saint Paul's*, 1696.

Price sttched Four pence.

# *Pharmacopæia Bateana,*

In ENGLISH:

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## Dr. BATE's Dispensatory

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THE

## ARCANA GODDARDIANA,

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By WILLIAM SALMON,

 Professor of PHYSICK.

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LONDON: Printed for Sam. Smith and Benj. Walford, at the Prince's Arms, in St. Paul's Church yard. 1694.

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Upon Several

## Divine Subjects,

Viz.

Of Religious Discourse in Common Conversation.

Of the Fear of Death.

Concerning the Extent of Christ's Satisfaction.

Concerning Practical Atheism.

Of Walking by Faith.

Concerning Charity to the Poor.

Concerning the Right Use of the World:

Concerning the Successive Vanity of Human Life,

---

An Admonition Concerning Two Late Books, Called *A Discourse of the Love of God.*

---

VOL. IV.

Written

By JOHN NORRIS, M. A. Rector  
of Bemerton near Sarum.

LONDON,

Printed for John Jones, at the *Dolphin* and  
*Crown* in St. Paul's Church-yard, 1698.

2

THE  
WORKS  
OF THE  
HONOURABLE  
**Robert Boyle, Esq;**  
EPITOMIZ'D.

---

VOL. III.

---

BY

**RICHARD BOULTON.**

of *Brazen Nose College in Oxford.*

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Illustrated with COPPER PLATES.

---

LONDON  
Printed for *J. Phillips*, at the King's Arms, and  
at the Ship in St. Paul's Church-Yard.  
MDCCLX.

TREATISES

Upon

Several Subjects:

A

VIEW  
OF THE  
DISSERTATION  
UPON THE  
EPISTLES  
OF  
PHALARIS,  
THEMISTOCLES, &c.  
Lately Publish'd by the  
Reverend Dr. BENTLEY.

ALSO  
Of the Examination of that Dissertation  
by the Honourable Mr. BOTTLE.

In order to the Manifesting the Incerti-  
tude of Heathen Chronology.

*Eγώ δὲ λόγον ἔνδεξον ὃ τω̄ ἐ μοι δοκῶ̄ περισσάδα, χρηστοῖς ποι λεγομένοις κανόνοι, ὃς μυείοις διορθώντες ἀχειροπίδεσσιν εἰς ἡδὲ αὐτοῖς ὁμοληγάνευσον δίνανται οὐ ταπεῖσαι τὰς ἀνηλογίας.*  
Plutarch in Vit. Solon.

LONDON:  
Printed by H. C. for John Jones, at the *Dolphin*  
and *Crown* in St. Paul's Church-Yard, 1698.

*Viz.*  
Reason and Religion, or the Grounds and Measures of Devotion.

Reflections upon the Conduct of Human Life.

The Charge of Schism continued.

Two Treatises concerning Divine Light.

Spiritual Counsel, or, The Fathers Advice to his Children.

Written  
By JOHN NORRIS, M.A. Rector of  
Bemerton near Sarum.

LONDON.

Printed for *S. Manship* at the *Ship* in *Cornhill*, and Sold by *J. Jones* at the *Dolphin* and *Crown* in St. Paul's Church yard, 1698.



ARATVS.



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THE  
**PRESENT STATE**  
OF  
**GENOVA,**  
WITH THE  
**ARTICLES**  
OF THE  
**TTREATY OF CESSION**  
TO THE  
**FRENCH KING,**  
AND

An Account of the late A C T I O N S  
of the French Fleet, before it, and of the  
Damages there sustain'd by the Bombs and  
Carcasses.

To which is added,

A LETTER from the Republick of  
*Genoua* to the City of *Argiers* upon that  
Subject.

---

L O N D O N :

Printed for Randall Taylor near Stationers-  
Hall. 1687.

HISTOIRE  
DES  
**TTROUBLES**  
DE  
**HONGRIE.**  
AVEC LE

Siege de NEUHEUSEL, & une Relation  
exacte du Combat de Gran, &c.

Enrichie de Figures.

Avec le Journal de la glorieuse Conqueste  
de la Ville de Bude, Capitale du Roy-  
aume d' Hongrie, par les Armes Victorieuses, de  
l' Empereur Leopold I. Sous la conduite de Son  
Alteſſe Seren. le Duc de Lorraine, & de l' Electuer  
de Baviere.

CONTENANT AUSSI

L' Histoire de l' Etat present du Royaume  
de la H O N G R I E.

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TOME SECOND.

Derniere Edition Revuee, Corrigee & Augmentee.  
D' un Trezieme Livre.

a L O N D R E S :

Chez Abel Swalle a l' Enseigne de l' Unicorn dans  
le Cymitiere de S. Paul. 1687.

Medulla Historiae  
**A N G L I C A N Æ.**  
Being a Comprehensive  
**H I S T O R Y**  
Of the  
LIVES and REIGNS  
OF THE  
**M O N A R C H S**  
OF  
**E N G L A N D ,**  
From the Time of the Conquest thereof by  
J. CÆSAR, to this present Year 1679.  
With an Abstract of the LIVES of the Roman  
Emperors commanding in BRITAIN.  
To which is added  
A LIST of the NAMES of the Ho-  
nourable the House of COMMONS,  
now sitting, and His MAJESTIES  
Most Honourable PRIVY COUN-  
CIL, &c.

---

L O N D O N ,  
Printed for Abel Swalle, and are to be sold  
by him at the Unicorn, at the West End of  
S. Pauls, and Tho. Mercer at the Half Moon,  
the Corner Shop of the Royal Exchange, next  
Sweetings Alley in Cornhil. 1679.

E U C L I D I S  
Elementorum  
LIBRI XV.

Breviter demonstrati,

O P E R A  
**I S. B A R R O W ,**  
Cantabrigiensis, Coll. TRIN. Soc.

---

Et prioribus mendis typographi-  
cis nunc demum purgati.

---

H I E R O C L .  
Καταρχωὶ λυχῆς λογικῆς εἰσὶν αἱ μαθηματικαὶ  
διδασκαλίαι.

---

L O N D I N I :  
Apud Abel Swalle ad insigne Monocerotis in  
Coemeterio D. Pauli. MDCLXXXVII.



BRITISH ARCHITECTVRE 1692 J. Kip Sculpt.

# ROMA RESTITUTA;

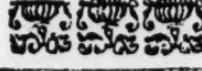
SIVE  
ANTIQUITATUM RO-  
MANARUM COMPENDIUM  
ABSOLUTUM.

Ex optimis Authoribus in usum Studiosæ  
Juventutis collectum,

A THOMA BELLO Philologo  
Edinburg. Scoto.

*Qui Romanorum res legunt, non unius populi, sed  
generis humani facta discunt.* Flor. in Prolog.

*Ubique Membra, hic ipsum caput invenies Monar-  
chie.* Petrarch. Epist. 14. à Vergerio restitut.



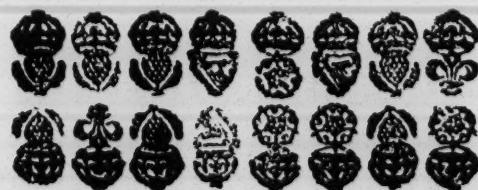
LONDINI,

Excusum pro Roberto Boulter ad Insigne Cap-  
pitis Turcæ, ex adversum Mercatorio Re-  
gali, in Vico vulgo Cornhill dicto,

M. DC. LXXVII.

NOVA & ARTIFICIOSA  
METHODUS  
DOCENDI  
Linguam Latinam ;  
SEU  
INSTITUTIO  
GRAMMATICAÆ  
COMPENDIARIA,

Ad Puerorum captum summo Studio accommodata.



LONDINI:

Prostant apud Georgium Wells, & Abel Swalle, ad insigne  
Solis, & ad insigne Monocerotis, in Cœmeterio  
D. Pauli. MDCLXXXVII.



I. Sturt Sculp.

Printed for Abel Swall, at the Unicorn at the West end of St. Pauls. 1685

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FRANCISCI  
MAURICEAU.  
ARTIUM MAGISTRI  
ET ANTIQUI PRÆPOSITI  
MAGISTRORUM CHIRURGORUM  
PARISIENSIMUM SOCIETATI,

DE  
MULIERUM PRÆGNANTIUM,  
PARTURIENTIUM,  
ET  
PUERPERARUM MORBIS  
TRACTAUS,

Tradens veram optimamque methodum adjuvandi Mulieres in partu naturali, & medendi culibet partui contra naturam, morbisque infantium recens-natorum ; cum accurata descriptione omnium mulieris partium generationi inservientium ; adjunctis multis figuris æri egre-gie insculptis.

Opus Chirurgis utilissimum, Obstetricibusque omnibus ad obstetricandi artem perfecte descendam valde necessarium.

---

Editio Secunda.

---

LONDINI,

Prostant apud ABELEM SWALLE, ad insigne Minocerotis  
in Cœmeterio Paulino, M DCLXXX VIII.

*16*  
JOH. AMOS COMMENII.

O R B I S  
SENSUALIUM  
PICTUS:  
HOC EST,

*Omnium fundamentalium in Mundo Rerum,  
& in vita Aetionum,  
Pictura & Nomenclatura.*

---

JOH. AMOS COMMENIUS'S  
VISIBLE

W O R L D:  
OR, A

*Picture and Nomenclature of all the chief Things  
that are in the world; and of Mens Employments therein.*

*Written by the Author in Latin and High-  
Dutch ( being one of his last Essays , and the most  
suitable to Childrens capacities of any that he hath  
hitherto made ) and translated into English,*

---

By CHARLES HOOLE, M. A.

For the Use of Young Latin-Scholars.

*Nihil est in intellectu, quod non prius fuit in sensu. Arist.*

---

L O N D O N ,

Printed by J. R. for Abel Small, at the Unicorn at the  
West end of St. Paul's Church-yard, 1689.

THE  
General History  
OF THE  
REFORMATION  
OF THE  
CHURCH,  
From the Errors and Corruptions of the  
Church of ROME:  
Begun in GERMANY  
By Martin Luther,  
With the Progress thereof in all Parts of *Christendom*,  
From the Year 1517, to the Year 1556.

Written in LATIN  
By John Sleidan, L. L. D.  
And faithfully Englished.

To which is Added,  
A CONTINUATION  
To the End of the Council of Trent, in the Year 1562.

By EDMUND BOHUN, Esq;

LONDON,

Printed for Abel Swall at the *Unicorn*, Henry Bonwick at the *Red Lyon*, in  
St. Pauls Church-Yard, and Samuel Ravenshaw at the *Blew Anchor* in *Duck-Lane*. MDCLXXXIX.

The Testimony of the Reverend and Learned Doctor Burnet, in the face of his *Celebrated History of the Reformation of the Church of England*, Pag. i. wherein he gives an Honorable Character, not only of Sleidanus, but also of Thuanus, and Father Paul, two of the Authors Cited by

**T**H E Changes that were made in Religion in the last Century have produced such effects every where, that its no wonder if all persons desire to see a clear Account of several Steps in which they advanced, of the Counsels that directed them, and the Motives both Religious and Political, that inclined Men of all Conditions to concur in them. many produced a Sleidan, France a Thuanus, and Italy a Frier Paul, who have given the World as full satisfaction in what was done beyond Sea, as they could desire. And the two last lived and died in the Communion of the Church of Rome, yet they have bequeathed things to Posterity, with so much Candour and Evenness, that their Authority is esteemed by none, but those of their own Party.

Jac. Aug. Thuanus, Historiar. Lib. xvii. pag. 542.

Sub Exitum Octobris, &c. The last day of October, in the year 1556, John Sleidan; when he had brought down his History to that time, with an Exact Faith and Integrity, died of the Plague at Strasburg, in the One and Fiftieth year of his Age. He was born at Sleidan, a Town in the Dukedom of Juliers near Duren, and from thence took his Name; He was a Person, who for his Learning and great Experience in Affairs, was much esteemed by that Age: He had spent the greatest part of his Youth in France, and being entertained in the Family of Bellay, had both Learned and done great things in the Service of Cardinal John Du Bellay; but a sharp Persecution arising in France against those who were suspected of Lutheranism, he went and lived at Strasburg, and in that Free City, and being, by his own publick Employments, well informed of the Current Affairs, he added to what he had seen, what he had learned from Men worthy of Credit, and Wrote his Commentaries.

Joannes Bodinus, Method. Ad facilem Historiar. Cognitionem, pag. 66, 67

Sleidanus Franciscum Regem, &c. John Sleidan greatly and truly commends Francis King of France, the Duke of Saxony, Bellay, and Alenzon; and yet declin'd all sorts comparisons. And if he at any time was forced to set down any thing which tended to the Dishonour of any Man, he either proved it by good Arguments, or put it in the Number of the Rumors or Reports. He notwithstanding Imitated Guicciardin, Plutarch, Macchiavelli, Tacitus, and many others in the disclosing the Counsels and conceal'd Frauds of Men. Sleidan was Interpreter to Francis I. and was Employed in many Embassies for the Council of Strasburg; after which, resolving to Write the History of Religion (as he was a Religious Man) he has comprised in it not only a vast number of Speeches and Letters, but has also some times abridged the Books which were written on both sides; which, tho' may seem very tedious to some Men, yet, on the contrary, those that are true Lovers of Truth, and desirous to be thoroughly informed concerning the great Changes which then happened in Christendom, think nothing the less honorably of him on that Account.

Pietro Soave Polano Hist. del Concilio Tridentino, pag. i.

Il Proponimento mio, &c. My purpose is to Write the History of the Council of Trent, for though many famous Historians of our Age have made mention in their Works of some particular Accidents that happened therein, and John Sleidan, a most Diligent Author, hath related with Exquisite Industry the Causes that went before, yet notwithstanding, all these things put together would not suffice for an intire Narrative. This Author supposeth his Reader well acquainted with Sleidan's History, and on that account, giveth a very short and imperfect Relation of the Rise and Progress of the Controversies which occasioned the calling of that Council; so that it is scarce possible, throughly to understand this History without having first Read Sleidan's.

500

AN ACCURATE  
DESCRIPTION  
OF THE  
*United Netherlands,*

And of the most considerable Parts of  
*Germany, Sweden, & Denmark.*

CONTAINING  
A succinct Account of what is most  
Remarkable in these Countries: And  
Necessary Instructions for Travellers.

*Together with an Exact*  
**RELATION**

Of the ENTERTAINMENT of  
His Most Sacred Majesty

**King WILLIAM**

At the HAGUE.

*Written by an English Gentleman.*  
LONDON: Printed for Timothy Childe at the  
White-Hart in St. Paul's Church-yard. 1691.

D E  
**Jure Maritimo**  
E T  
**NAVALI:**  
OR, A  
**T R E A T I S E**  
O F  
**Affairs Maritime**  
A N D O F  
**Commerce.**

In Three Books.

The Fourth Edition Enlarged.

By Charles Molloy Barrister at Law.

L O N D O N ,

Printed, and are to be sold by Abel Swalle at the Unicorn  
at the West End of St. Paul's Church-yard. 1690.

*The Gentleman's Journal for the War.*  
BEING AN  
HISTORICAL ACCOUNT  
AND  
**Geographical Description**  
Of several  
Strong CITIES, TOWNS and PORTS  
OF  
**E U R O P E.**  
WITH  
AUTHENTICK DRAUGHTS  
OF THE  
**Fortifications of every Place,**

MADE  
By Order of the *French* King, for the Use of the Duke of *Burgundy* ;  
Engraven on COPPER-PLATES :  
Together with an  
Explication of the Terms of Art used in Fortification.

---

P A R T III.

Containing a Description and Draughts of the Ensuing  
Cities and Towns, *viz.*

Liege,      { {      Dudenard,  
Coni,      } }      Philipsburg.

---

LONDON: Printed for *Abel Swall* and *Tim. Child*, in *S. Paul's Church-Yard*; and to be  
sold by *T. Chapman*, near *Charing-Cross*, *R. Parker* at the *Royal Exchange*, and *R. Taylor*,  
near *Stationers-Hall*. MDCXCIV.

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N O U V E L L E  
BIBLIOTHEQUE  
D E S  
AUTEURS ECCLESIASTIQUES.  
CONTENANT  
*L' HISTOIRE DE LEUR VIE.*  
LE  
CATALOGUE, LA CRITIQUE,  
ET LA  
CHRONOLOGIE DE LEURS OUVRAGES.  
LE SOMMAIRE DE CE QU'ILS CONTIENNENT.

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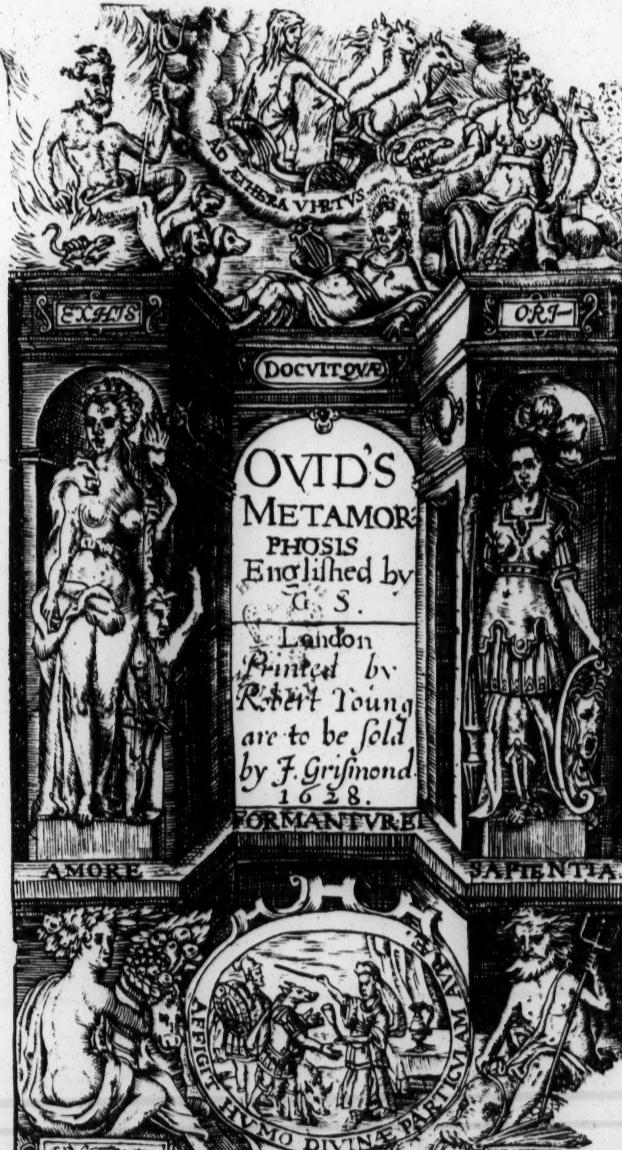
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The drift, may still bee ignorant for  
me.*

